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Pacific School of Religion Berkeley, Calif.

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

WILLARD O. TRUEBLOOD'S VISIT TO EUROPEAN FRIENDS CENTERS

Arriving in Berlin on November 13, I was met by Albert Martin, the genial Secretary of the Berlin Center, and was taken to their home for entertainment during my stay.

The meeting for worship on Sunday the 14th had eighty-five in attendance, about half of whom were young people and children—the Bible School and Meeting having been combined for the day. I found freedom in the meeting, and an excellent spirit of devotion. As a result of my message in the meeting for worship, a request came for me to meet the young people that evening. Twenty-five young men and women assembled at 6:30 and entered heartily into a round table discussion. At their own request these young people remained for the meeting at five o'clock with the older people when sixty adults joined them to hear my report of Friends work in Africa.

During the days spent in Berlin I found opportunity to acquaint myself with the work of the Center. It is a varied task which Albert and Anne Martin with Margaret Collyer have to face every day. They are to be commended for their patience and wisdom in dealing with situations which mean so much to these German people.

A large group, about one hundred, met at the Center on Thursday evening to hear Hans Albrecht, Clerk of the Yearly Meeting, give his report by pictures and address, of the Friends World Conference. Olga Halle, Clerk of the Berlin group, presided. It was an impressive group with some "weighty" men and women among them.

To hold the serenity and poise of a Quaker life calls for a maturity of spiritual experience and vision. German Friends need not alone the teaching and example of those now serving them, but the frequent visits of English and American Friends who can, by their ministry, instruct and confirm them in a "way of life" which makes them more than conquerors through Jesus Christ. While there is need for social service among these German Friends, I was impressed with the need for the spiritual emphasis which is the motivating power of all our social activity.

I left Berlin for Prague, Czechoslovakia, where I spent both a pleasant and profitable evening with a group of interested young people. The group was composed of Milos and Liba Ambrosovi, Otto Myslik, Jaroslav Kleiner and Sylva Stahl. These young people are much interested in Friends, but find themselves confused when it comes to applying the Quaker way of life to the checkered political and social life in which their little nation finds itself.

My arrival in Vienna on November 30 was made pleasant by the cordiality of Emma Cadbury and Louisa Jacob. The Hostel in connection with the Friends Center is a homelike place and the accommodations for guests very comfortable. Louisa Jacob as hostess gives the Hostel an air of home, while Emma Cadbury in the offices is the embodiment of efficiency based on sympathetic understanding of Austrian needs. The Center is a beehive of activity by day and often late at night.

The meeting for worship on the 21st was not large, but I found freedom in giving a message. A dinner party on Sunday evening at Rudolph and Margarete Boeck's home gave opportunity to meet a selected group of Friends and to get acquainted with the Austrian point of view. A hunger after reality is much in evidence and they find that the Friends interpretation is an expression of life which appeals to them.

Emma Cadbury and Louisa Jacob are doing all that is in their power to do. The former has been there long enough to know the mind and problems of the people. There are many young people meeting in the clubs who need the counsel and leadership of a "mature" young man and his wife—a man qualified by training and experience to guide in spiritual instruction and who can become a real leader among the young men, as his wife can become the leader among the younger women. There is need, in a tactful way, to strengthen the worship emphasis in the Center.

A VISIT TO QUAKER OUTPOSTS

(Including Richmond, Indiana!)

Returning from a month's visit to fifteen new and united meetings, Leslie D. Shaffer reports the growing strength of many small Quaker groups scattered through the United States. Included in his travels were visits to Friends in Detroit and Ann Arbor, Michigan; Elmira and Ithaca, New York; Madison, Wisconsin; Erie, Pennsylvania; Cleveland, Ohio; Chicago, Illinois; Richmond, Indiana, and other places.

These meetings have no official Yearly Meeting affiliation. In many cases, they touch the world body of Friends through membership in the Fellowship Council of the American Friends Service Committee.

Members of these meetings are widely interested in Quaker projects. Friends in Ann Arbor are interested in starting a Volunteer Work Camp at Flint, Michigan. Cleveland has been especially active in the Emergency Peace Campaign and is now devoting its energies to a public drive to raise funds for Spanish relief work. Young people in university centers, who have been in American Friends Service Committee Work Camps, greatly strengthen the meetings by drawing their fellow students into attendance.

FOREIGN FELLOWSHIPS AVAILABLE

Applications are invited by the American Friends Service Committee for two foreign fellowships. These are open to young people interested in international relations.

The Mary Campbell Memorial Fellowship offers a stipend of $750. The holder of this award is required to attend a European University and if possible be associated with one of the Quaker International Centers at Paris, Vienna, Berlin, London or Geneva. At present Carl Churistol, Jr. of Vermillion, South Dakota, is studying at Geneva as the 1937 Mary Campbell fellow.

A teaching fellowship, at the Friends Schools, Ram Allah, Palestine, is offered to a college graduate who, preferably, has had some teaching experience. This grant, established by Mary R. G. Williams, provides a stipend of $650, board and lodging, for the duration of the school year. Lawrence Kirkpatrick, a graduate of Park College, Missouri, is at present teaching under this felllowship. Great interest attaches to this appointment, which will enable a young Friend to study problems of international relations in one of the most tense areas of conflict in the world today.

Applications must be received on or before February 15. Blanks and further information may be obtained from the Committee of Awards of the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

PENITENT'S PRAYER

Lord! Forgive me:
For all I am not, but ought to be;
For all I will not, but need to be;
For all I dare not, but long to be.

Thou, O Christ!
Lead me on to be
All Thou would'st have me be;
All that Thou givest me;
All that Thou art.

A. L. T.

Dublin, Ireland.

THE AMERICAN FRIEND

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Editor

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EDITORIAL

MUCH is being said of the importance of maintaining religious freedom and freedom of speech as the basis of democratic government—and none too much said. However, there is the counterpart to this question which we should bear in mind. Let us be assured that we take our religion seriously and that we make it worthy of the free expression which we ask for it. And of what practical good for us is freedom of speech if we have nothing to say worth the saying? A free democracy is not maintained by slogans, however good they may be. Prized privileges, which we claim as rights, always imply heavy responsibilities.

We heard a provocative suggestion made in meeting the other day. A Friend suggested that in religion as in agriculture, there is too much sub-marginal cultivation. It is an intriguing thought. So-called marginal land cannot be worked at all profitably except when demand is at the peak and prices are unusually high. Cultivation of land that is comparatively poor is not good business in the long run. Our Friend did not elaborate his point, but he would probably admonish that too much of our so-called church work is done in sub-marginal areas where an adequate spiritual return may not be expected. Perhaps our spiritual forbears had this in mind when they warned against "creaturely activity." There must be deep, rich soil as the basis of profitable activity in the church as on the farm.

A Sunday evening church service, called the "Radiant Hour," has been inaugurated by the local federated church in an Illinois city. It includes such features as a master of ceremonies, a theme song, guest soloists and a question box. Regardless of the popular features, that name arrests the attention. Radiant Hour! Should it not apply to all our church services and meetings for worship? Do our meetings miss "the lost radiance"? Will popular attractions, however good, restore it? Where there is radiance there are light and warmth and power. When the Presence is in the midst it will always be a radiant hour—and not otherwise.

In an evening broadcast recently, Gene Tunney, former world champion heavyweight, told hopefully and even assuredly of the new job he has taken on—that of making and keeping the hard liquor industry of this country law abiding and highly respectable. Under his strong, firm hand, the industry will eliminate misleading advertising, will meticulously observe government regulations, discourage sale to youth and use its influence in favor of moderate drinking! Except for the tragedy of the situation involved, what a laugh this offers! Gentleman fighter Tunney retired from the fistic ring undefeated. If now he really fights, he will retire from the whiskey ring by the knockout route.

In our last issue we spoke appreciatively of what the Catholics have done and are doing to help maintain some standard of good taste and public decency on the part of the moving picture producers, and of the sponsors of radio programs. We now read that Canadian Catholics have undertaken a campaign to clean up the news stands of periodicals that are debasing and demoralizing. Candor compels the admission that this is really a campaign of "national defence," inasmuch as the greater part of the offensive periodical literature comes from this country. If the contents of any number of flashy magazines that one faces at the corner drug store are reflected by their cover pages, a clean-up campaign here at home is long overdue.

These are certainly times that try men's souls—especially the souls of us pacifists. When one reads a calm, moderate statement of what is going on in China, such as that contributed to this issue by Dr. William W. Cadbury of Canton, he fairly cries out in spirit in protest against the wanton brutality being visited upon a peace-loving people by an aggressor nation. It is not easy to maintain one's pacifist position in his heart, to say nothing of maintaining it intellectually. Just when one feels himself possibly slipping a bit, however, he rights himself by coming upon a paragraph such as the following, taken from one of our exchanges. In concluding a statement on the Panay case, the editor says: "If the time comes when we have to defend at arms those ideals, those principles, that job will be done with the same noble purposes and ideality that have ever characterized the American people when aroused to a sense of duty and justice. And this will be done regardless of the cost in material wealth to the Nation and in the lives of her sons, for these things are not to be compared with spiritual values, earned and maintained always

and only at great cost and tribulations." How strangely familiar this reads—and how tragically futile!

Marching steadily forward to its goal of pagan nationalism, the Nazi government in Germany has proclaimed a State Religion to which all citizens, without exception, are obligated. Churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines prescribed by the State. Caesar certainly doesn't leave much to God in such a set-up. What this unspeakable situation means comes home to us the better when we read of the Nazi onslaught on Christmas, wherein the Christmas hymns, including incomparable "Stille Nacht," have been so revised as to make pagan hymns of them in glorification of the Nazi State. Bishop Arthur Moore of the Methodist Episcopal Church, South, was certainly right when he said: "Christian people must decide whether the Church is to be the bride of Christ or the mistress of the government."

An ominous trend is the gradual rise of anti-Semitism in this country. It is ominous because of what it threatens in the way of havoc in our racial relationships in a land in which democratic principles are aggressively proclaimed. It is ominous also because persecution of the Jews has come to be generally accepted as an invariable accompaniment of the fascist advance. Deeply do we feel for this persecuted race during the evil days which have befallen them over the world, but the real doom awaits the persecutors. In due time, prejudice, bigotry and cruelty bring their own judgment. Speaking some time ago on "The effects of Racial and Religious Prejudices on American Institutions," Dorothy Thompson declared that persecution of the Jews indicates the decay of Western civilization. "There is no question that the Jew will survive," she said, "but there is a question as to whether Western civilization will survive."

Greater Depths for Wider Tasks

By Charles M. Woodman

There also he built an altar and worshipped.—Genesis 12: 8.

TWO ancient worthies went out from the security of their early bringing up to face new situations, new temptations, new tasks in a wider world. They did just what youth is doing everywhere today.

The first man was named Abraham. Evidently, judging from the story, everywhere he stopped on that journey he built an altar as regularly as he pitched his tent. The second man was a grandson of Abraham, and his name was Jacob. He went out into the world to make a home of his own, just as young people today go out to make their own homes. He came to a place in his lonely wanderings where he had to spend the night, and having no tent he used a stone for a pillow. In the night he had a dream. He saw the vision of a ladder set up on the earth, the top of which reached to Heaven. Angels were going up and down on it. When he awoke he sensed the fact that he had been in the presence of God. He said, "This is a dwelling of God," and he called the place Beth-el, God's house. Then he took the stone which had been his pillow and setting it on end he made a pillar of it. Later, when he returned to the place the pillar became for him an altar.

These two incidents suggest appropriately a theme which may be stated thus: greater spiritual depths for wider social tasks. In going over recently the essential facts of the history of the Society of Friends, I had occasion to summarize the essential message of Quakerism in the form of a circle, divided in pie-piece fashion into three sections. I gave to each a label—mystical, prophetic, social. With these three in proper and symmetrical balance the early Quakers went out into English and American colonial life and within fifty years had won to their fellowship approximately 100,000 people. Then Quakerism slipped into the period of Quietism in which Friends lost both their prophetic message and their social emphasis. About all they had left was one segment of the circle (one piece of pie), the mystical note. They spent generations in cultivating the garden of their own souls. Even recognized leaders in the Society, like Elizabeth Fry and John Bright, did their great social work under protest from Friends in general.

Shifting this figure a little, let us note that any candid review of the religion of our own day will reveal the fact that we have in places eliminated two sections of this circle, which we may speak of as the prophetic and the mystical. About all we have left in some areas of religion is the social. Religious programs have become over-much a series of doing this and doing that, a going here and a going there. Christianity is going at its ever widening task somewhat as the man did who attempted to get himself upstairs by tugging at his own boot straps.

During the depth of the depression, I had occasion to drive from Richmond, Indiana, to Chicago. I noted on railroad sidings off across the level country, mile after mile after mile of empty freight cars standing idle and useless. Nowhere in that series of long lines of cars was there any indication or sign of an engine or any power whatever. Not a wheel was moving. At that same time there was plenty of need in the country at large for wheat and corn and steel and goods. Moreover there was plenty of these products piled up in the elevators and warehouses, but there appeared to be no economic power to call for the locomotives and no incentive to use these cars to carry the products to places of need. All of this is only another way of saying in negative form the substance of our theme. There are great human needs everywhere—never so widely spread and never so widely known as now.

The Christian forces of Society are simply overwhelmed with the tasks that face them. We must be frank and admit that we lack the spiritual depth and power to make serious attempts to meet these wider needs. We need to dwell, therefore, at the threshold of the new year on this important theme (keeping the positive side uppermost), greater spiritual depths for wider social tasks. Such a theme as this must apply first to the individual, then to groups and communities, somewhat by the percolating process. By this we mean individual conviction seeps out of its per-

sonal receptacle until it spreads its moisture of personal spiritual experience into the spiritual experience of the group. Or to use another figure, as old as the words of Jesus, this personal depth of spiritual life becomes like a particle of yeast in a lump of dough. It works and works and quietly spreads until the entire lump is leavened.

I have been deeply stirred by reading an article by John Haynes Holmes in a recent number of *The Christian Century*. In it he elaborated the subject, "Religion's New War with Science." The introduction cited the old conflict between science and religion as a thing that is past. The old conflict wherever it is raised is little more than kicking over old straw. It sometimes raises a little dust but nothing else. Science and religion are now lying down together in the terms of the prophet, as lion and lamb. But there has recently arisen a conflict between applied science and applied religion; that is, the use of science for man's warfare and personal enrichment or for his woe and destruction. In other words, one Herculean task which lies before religion is to curb the use of applied science in those realms where its use destroys personality or takes life.

Dr. Holmes winds up his article by quoting from a book by H. G. Wells, "Star-Begotten," in which he ponders the time in the not distant future when scientists and engineers will suddenly face the problem of their responsibility for war and its horrors. He cites men who suddenly wake up to the moral implications of dropping bombs on innocent cities and of spreading poison gas for wholesale slaughter. He sees them refusing any longer to commit such murder. He calls them "human beings, star-begotten of some heavenly beings whose spirits have moved far beyond the senseless havoc and slaughter of our lives on this planet."

Pure fantasy! Yes, perhaps, but only another way of saying that the task of religion dealing with the results of science is to confine its use to that which benefits all mankind. No man can look at a problem like this without realizing the need for greater spiritual depths for wider tasks.

We religious people must produce an atmosphere and raise up a generation of men and women who in the name of the God of love and peace will go out and fulfil in the world a commission such as this: Produce greater spiritual depths for the wider social tasks facing Christianity today.

When we remind Christian people of the social obligations resting upon the Church, we frequently hear remarks something like the following: "I don't think we should go out to heal the social ills of mankind, or to mend humanity's social garment, because when we do we endanger our own personal spiritual life." This to my mind is a confession of a spiritual life so shallow and so weak that it dares not grapple with social needs lest it cease to exist. My answer to such an attitude is in the phrase of our theme, we must have greater depths of spiritual life to meet the wider social tasks that face us. We can never refuse to meet the needs of the world about us for which Christ died, and think for a moment we can save our own spiritual life. "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." We run the risk of spiritual suicide when we shut ourselves up to the personal, meditative type of spiritual exercise. Spiritual hermits soon starve their own souls. Quietism nearly strangled Quakerism.

Consider another thing. We in our smug and snug security and relative prosperity little realize what the conditions really are in those areas of human need where scarcity of food, insufficient raiment, lack of fuel and no work are the stark, tragic facts of life. Out in that area our representatives sent by us as citizens go in and out among these scenes of human destitution and personal devastation. In our isolation we little realize the strain and stress to which these workers are subject. These workers give not only food here, fuel there, and garments somewhere else, but they share the treasures of their own personality with those in great need. It is people like this who from experience know how vital it is for us to be provided with greater spiritual depths for the wider social tasks of present-day life.

I traveled once in the wake of a severe wind storm. I studied the trees. Many were uprooted; they had surface roots only. Many isolated trees were still standing; they had deeply growing tap roots. Their area of rootage was equivalent to the area of the tree, their supple yielding tops and trunks that swayed but never broke, and their vigorous rootage held them to the ground. Then I noted that none of the trees growing in woods or groves were affected at all by the storm. All were standing as if there had been no storm.

In my lifetime, I have observed the behavior of many people under the strains and stress of the storm of life—storms that inevitably sweep like cyclones across a human being's interests, activities and fellowships. I have seen some lives uprooted and wrecked. It is tragic. I have seen other lives remain standing after the storm and after the storms. I have also noted that the experience of the trees is typical of the experiences of these individuals. There are those who are shallow rooted, who have no tap root; of whom alas it can never be said, "There also they erected an altar and worshipped." They do not know how to take a stony pillow, make a pillar of it and then a place of worship.

Then there are always those who are supple and unyielding, who reveal the presence of deep, firm rootage. These standing with others gain invincible support from group fellowship. The people and the Church of God have a record of nineteen centuries of serving as cities of refuge for disturbed and storm-driven souls. The Church of Jesus Christ affords the deeper depths of spiritual fellowship for the wider range of social tasks. Within the fellowship of the Church of Jesus Christ are the deep springs of eternal water always fresh, always flowing, never exhausted. We have two obligations resting upon us at just this point: first to keep the springs at the center of our church life eternal, deep and fresh; and second to come into that group fellowship so that we may never fail to have greater spiritual depths for wider social tasks. May it always be said of us, "There also, at every crossroads of life, he built an altar and worshipped."

Richmond, Indiana.

Read Berdyaev

By G. Raymond Booth

THIRTY-EIGHT years ago Nicolas Berdyaev, a brilliant young priest of the Orthodox Church in Russia, was exiled to Siberia by the Czar at the request of the Church dignitaries for being a socialist. Twenty years ago, following the two revolutions, he was recalled by the new regime and installed as Professor of Philosophy at the University of Moscow. Fourteen years ago he was relieved of his position and exiled again, this time for "idealogical reasons," in other words for being a Christian. Since that time he has lived in Paris where, in association with Sergei Bulgakoff, he has been teaching in the Russian Institute of Sacred Theology. The Institute, a school for the training of priests for the new-old church, is largely supported through the work of John R. Mott and the Archbishop of Canterbury.

Berdyaev has been writing for many years on theo-

logical subjects, mostly in German. A few years ago translations of his works began to appear in English. Sheed and Ward, an English Roman Catholic firm, were publishers. More recently his books have come from another firm. Berdyaev should be read by all who make an effort to keep abreast of social trends and who have an abiding interest in Christianity. More particularly should he be read by Friends, no matter what their social ideas may be. He has passed beyond that stage where one writes with bitterness. He has suffered too much, both from Czarism and Stalinism, to care greatly any more. To be sure there is evidence of pathos and melancholy but that is the Slavic more than the personal, emerging. Above all he knows Marx the materialist, Lenin the revolutionist, Hegel the dialectician, the Slavic psychology, and the true fundamentals of Christianity.

Berdyaev first became known to this writer through a small volume, "The Russian Revolution," which is an attempt to appraise the "Red October" psychologically. Amid all the pros and cons of voluminous Russiana, his was the only contribution which offered to the writer an intelligible answer to the revolution.

A little volume some four or five years ago entitled "Christianity and the Class War," was dedicated "To Karl Marx whose disciple I once was but the opponent of whose ideas I have now become." In this work Berdyaev traces the "class struggle" thesis of Marx back to Hegel and then proceeds to show how Hegel's ideas were "corrupted" by Marx and prostituted to the support of his "economic determinism." By his own dialectic discussion he then argues that the tensions of life are stronger integrating factors than otherwise, and from this he posits God as the central fact of the universe.

Readers of Reinhold Niebuhr's, "Reflections on the End of an Era," or his "Moral Man and Immoral Society," and who have felt that he has given all the answers, or who perhaps have been disturbed by his logic but unconvinced by his conclusions, should read Berdyaev's "End of Our Time" and "Freedom and the Spirit." Berdyaev does not get tangled up in a rather crude "duo-verse" as does Niebuhr, and furthermore he has an infinitely greater spiritual insight. Quakers who read Niebuhr the logician should read Berdyaev the mystic.

Berdyaev's latest book, "The Origin of Russian Communism," 1937 is the norm against which all other discussions of Russia must be judged. It is more. It is the most dynamic plea for an ethical Christianity, so far as this writer knows, which has been written since the World War.

It sketches the five Russian civilizations which have telescoped each other: the clash of Slavo-philism and westernization, the growth of *Narodnichestvo* (a mystic belief that truth is hidden away in the common people of Russia); philosophic anarchism to the terroristic anarchism of Stalin, Lenin's official bomber; the literature of men like Tolstoi, Dostoevski, Kropotkin, Pushkin and others.

A technical discussion of the Russiafication of Marxism is stimulating to any one who thinks Marx was the dominant theorist of the revolution. Almost uncanny are the parallelisms which he draws of the totalitarian Peter and the equally totalitarian Lenin, each of whom sought in almost exact manner the salvation of Russia. "They display," says Berdyaev, "the same barbarity, violence . . . the same rupture of organic development, and repudiation of tradition, the same ètatism, hyertrophy of government, the same formulation of a privileged bureaucratic class, the same centralization, the same desire sharply and radically to change the type of civilization."

But Berdyaev is no disgruntled white Russian bemoaning his lost glory. He frankly says that "communism is right as against capitalism," and that "the falsity of the communist spirit and of its spiritual servitude can be condemned only by those Christians who cannot be suspected of defending the interests of the bourgeois capitalist world." It is just at this point that Christians are losing so rapidly in the whole world scene to communism. And it is because, as Berdyaev says, "The spirit of communism, the religion of communism, the philosophy of communism, are both anti-Christian and anti-humanist," that Christians need to put themselves in a social situation where they can see the real danger of communism. That danger is not toward stocks and bonds so much as toward the free spirits of men. "Man does not live by bread alone." Bread for myself is a material question but "bread for all" is a highly spiritual one. Its solution apart from hate can only come through Christianity. Unless Christians find *the* answer in love, communism will find *an* answer without conquering hate.

Finally, and this is a private opinion: the alternatives are not communism and Christianity. They are Christianity and materialism, and the least objectionable manifestation of materialism today is communism.

Toronto, Ontario.

Seeking a Spouse Cautiously

By John LaFarge, in the Catholic Periodical "America"

WHEN Elizabeth Samson, fair Quaker maiden, decided to marry Edward Sims, her first step was to write a letter to her local Meeting in Pennsylvania, stating that she had prudently and prayerfully considered the eligibility of Mr. Sims, an accredited fellow-member of the Society of Friends, residing in New York State. Her decision, as was natural, resulted from a proposal that had been made to her, also prudently and prayerfully, by the said Mr. Sims, who judged that many very notable advantages might ensue from a union of their individual lives. Having her parents' approval, she petitioned the Meeting to permit her to marry him.

The letter, so Mrs. Sims informs me, quite a number of years having now passed since this important event, was received by the Meeting at one of its regular sessions. After a period of silent consideration before the Lord, the Meeting judged that the matter was worth acting upon, and appointed four Overseers of the marriage, two men and two women.

The task of these Overseers was to communicate with Mr. Sims' local Meeting in New York State, ascertain from them the regularity of the young man's compliance with the discipline of the Meeting, and in general to determine whether in their opinion and that of persons more practiced in such matters, he would be a suitable match for Miss Samson. An eye would be cast upon his business standing, his use, or non-use, of intoxicating liquors, his manner of language, quietness of disposition, and other such indications. Theoretically, the Meeting was free to appoint such Overseers as it preferred, but in point of fact the bride-to-be proposed her own selection, which was graciously accepted as proper.

At the same time, Mr. Sims wrote to his own local Meeting in New York State, announcing his intention to wed Elizabeth Samson. His letter was thoughtfully considered, and a com-

munication sent to the Meeting in Pennsylvania.

When the Overseers had completed their work, a special meeting was called, not in the Meetinghouse but in the home of the bride's parents. There the Overseers reported favorably as to the parties and the compliance with State laws, the needed permission was granted, and the date of the marriage arranged for. This preliminary procedure took about six weeks.

Edward and Elizabeth were mindful of the words of the New York Yearly Meeting's book of Discipline: "It is tenderly recommended that Friends keep to the simple and solemn form of our marriage ceremony." So they did not invite a multitude to the Meetinghouse. Besides the bride and groom, there were present only the Overseers, the respective parents and six other persons as additional witnesses, making a total of sixteen. The bride did not wear a conventional wedding gown, but merely a new white dress, which could be used again on various occasions. There was no giving away; but after the guests were seated the bride and groom walked in and sat down in silence at their appointed places.

After a period of meditation, the groom arose, took Elizabeth by the right hand, and said: "In the presence of the Lord, and before these witnesses, I take thee, Elizabeth Samson, to be my wife, promising with Divine assistance, to be unto thee a loving and faithful husband, as long as we both shall live." And Elizabeth did in like manner.

A certificate was then signed by the married pair, and a postnuptial meeting took place, lasting about twenty minutes. There was a certain convention as to who should feel moved to speak at this meeting, the pair themselves, parents and Overseers being given preference. However, sometimes the Spirit moved others to offer a few remarks.

The certificate was signed by all present, so that, as Mrs. Sims observed: "We have a permanent record of all who were present at our wedding."

In these days when many a young couple grumbles at the precautions the Catholic Church places about the Sacrament of Marriage, it is instructive to see that there are many points of correspondence between Catholic matrimonial discipline and that of the Friends.

There is the insistence that marriage should be governed not by mere whim or passion, but by prudent and prayerful consideration. Mixed marriages are definitely discouraged. Says the New York book of Discipline:

"Marriage, being a union of spiritual as well as of temporal interests, presents considerations of vast importance. When the parties are united in religious faith they find not only a firmer bond of union, but greater strength and influence in fulfilling all the undertakings of life. Friends should seek for Divine guidance. They should early acquaint their parents or guardians with their intentions and seek approval, that they may be preserved from the far-reaching evils which may follow hasty and ill-considered marriage."

Elaborate notices to the Meeting correspond to the banns, with similar purpose of establishing freedom and fitness of the parties to marry. Like the Catholic Church, the Friends' usage insists upon official religious witnesses; and there is a point of correspondence in the fact that the actual wedding is followed by a Divine service—with us, the Nuptial Mass.

"I only know personally," said Mrs. Sims, "of two Friends' marriages which have ended in divorce, and in both instances there were from the outset marked signs of instability and dissension."

All of which shows that the Church, in safeguarding a Sacrament, fosters much natural wisdom as well.

"Comfort Ye My People"

By William W. Cadbury

Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.—Gibbon: "The Decline and Fall of the Roman Empire."

LAST summer when I read the vivid account of the sack of Rome by Alaric in 410 A. D., little did I think that we should soon be involved in another and greater cataclysm. Greater in the first place, I say, because the people and government of China now constitute a greater and higher civilization than that of the ancient Roman Empire; and in the second place because the art and science of destruction of property and human life have enormously developed since those primitive days.

To-day the Japanese militarists have launched a destructive campaign upon the world's fifth largest city and throughout the length and breadth of the Yangtse and Yellow River Valleys, whereby a vast and fertile area has been laid waste and more than one tenth of the world's population has been rendered homeless, fleeing westward before the advance of a merciless conqueror. No catastrophe, within the memory of man, can compare to what is happening now in China.

Readers will be greatly moved, we are sure, by this intimate statement of the terrible tragedy being enacted in China. Dr. Cadbury, a member of Philadelphia Yearly Meeting, Arch Street, is a member of the Faculty of Lingnan University, and of the directing staff of Canton Hospital.

In 1923 the whole world was horrified by the report of a great earthquake that brought death and destruction to the great cities of Tokyo and Yokohama. China, America and Great Britain, with other nations, poured out their gifts to the stricken Japanese people. Now with the fall of Nanking as the consummation of their plan of conquest, the people of Japan are staging a wild orgy of celebrations to commemorate this gigantic holocaust of ruin.

Caught in the flood of this torrent of destruction, for we are anxiously awaiting the day when the Japanese armies invade the rich lands of Kwangtung Province, what can we who remain do to comfort and uphold the sinking spirits of our Chinese friends?

Once more Canton has become the gateway to China. Every week we meet those who are passing from west China and Hankow, via Canton and Hongkong, either to Shanghai or to the outside world and, vice-versa, those fleeing from the Shanghai area to the West. These travellers are often fugitives, but many are missionaries and Christian Chinese, travelling as messengers of mercy and helpfulness to the churches and to the people in their dire distress. These, like the apostles of old, or like the ministering Friends of the seventeenth century, stop in Canton on their way.

Thus, recently, came Leonard Tomkinson on his way to Chengtu, en route from London, and bringing direct reports from the Friends World Conference. He safely accomplished the perilous journey as far as Hankow. Another, Donald K. Faris, of the United Church of Canada Mission, lived with me till he could get a train going north. He has written me from his home at Changte, Honan:

"Our patients all left the hospital and then the staff pulled out. Our school closed. The people left the city by tens of thousands until not one fifth of the population was left. Then we heard the Japanese were only ten miles from us. One morning we went out to see our poor old pastor and two Chinese teachers off. There was a train going south. We got the old pastor up on the engine. An aeroplane droned into hearing. We got down. It seemed to be going past, but we started for a dug-out. Then the pilot saw people moving, and swung our way. We could not make the dug-out so we dropped into a small ditch. The aeroplane made straight for us. Then 1-2-3 bombs left the plane. Then the whizz of the bombs — boom-boom-boom-boom, showers of stones and earth came down on us. The bombs lit about fifty feet from us. A miss is as good as a mile! That day the attack started on the city. Shells screamed around us. After two days the city was captured."

Another traveler was Dr. A. R. Kepler, a secretary of the National Christian Council. He had just returned from Nanking where he had been in close touch with the national leaders, including Madame Chiang Kai Shek and H. H. Kung. He also stayed with us and stressed the need of our rendering moral support and physical help to the Chinese people in need. Two of his colleagues, Dr. Chan and Ronald Rees, (whose wife is a Friend) soon followed. They are travelling in the opposite direction from Shanghai to Hankow. These friends gave us valuable advice as to how to meet the impending disaster in Canton, when the wounded and refugees crowd our city. Their experience in Shanghai was most useful.

It was a real privilege to entertain E. Stanley Jones in our home. He came from a mission to Hankow, Nanking and Changsha, whence he flew direct to Canton. For nearly a week he held meetings here among the Chinese and missionary groups. Daily air raids did not daunt him, though we had to take him to our basement once because of the danger of shrapnel from anti-aircraft guns firing at the planes as they zoomed over our heads. Dr. Jones has made repeated efforts for peace: first, a definite appeal to China and Japan. China agreed, Japan refused. Then an open letter to Japan. This was ignored. Then he appealed to all Christians abroad to withdraw economically; literally non-cooperation with Japan. She has refused cooperation with others, so let others not cooperate with her, and she will thus be led to punish herself.

How shall we use this disaster so that it may not conquer us? Religion will not save us from calamity, it helps us to use it.

One more visitor, today: an old student of ours and a warm friend. He studied medicine, and became the leading public health authority in China. He became the head of the Health Department of Greater Shanghai. A great program was being carried out, hospitals were built, etc., when suddenly all was destroyed: offices, hospitals, health centers fell, in the general ruin of Shanghai. Today he is cheerful and eager to cooperate with representatives of the League of Nations in their campaign for prevention of epidemics, and not a word of hatred to the Japanese did he utter. Dr. Li will be a tower of strength in helping us to organize our International Red Cross Group. This group has just been organized and I am chairman of the Committee on Refugees. Already more than 10,000 of these unfortunates have come to us from Shanghai and elsewhere, but there are only 800 who require urgent care, being without any home or resources. With the help of student groups, the Salvation Army, the churches and the government, we are working out ways and means of meeting this grave problem which is bound to increase in seriousness.

Another problem of importance is what can become of all the leaders of China if the Japanese attempt to monopolize all the functions of government and the army as has been the case in Manchuquo. The Intelligents of China will be without employment. Colleges, universities and schools having been destroyed and the funds of the country exhausted, it will be impossible to carry on these cultural institutions without help from abroad. Many thousands of students will be unable to continue their studies, because their families have been ruined financially and there is no available work to be done. With the coming of winter there will be indescribable suffering in the war-devastated areas, where crops have been destroyed or commandeered by the enemy. The homes of the people and whole towns and cities have been wiped out so that millions of homeless and jobless will be roaming over the vast wastes of devastated land. Clothing and food for these miserable sufferers will be in demand.

The actual war sufferers, the wounded and maimed, are being most inadequately cared for. A unit was sent to the front from our hospital. Doctors, nurses and supplies all arrived at Soochow, where they were to serve in a base hospital. Hardly had they reached the platform of the station when Japanese bombers raided the station and the entire equipment of the unit was absolutely destroyed. The personnel were ordered to Wusih. There was no conveyance available except rowboats. Hardly had they boarded these than pursuit planes again fired upon them and they had to go ashore and travel only with the protection of darkness.

These are only a few of the problems that present themselves to our International Red Cross Committee. The wonderful achievements of Friends in Europe after the Great War, which have recently been so eloquently related by Mary Hoxie Jones' book, "Swords into Ploughshares," need to be started all over again in China. It is our hope that a committee may soon be appointed to come and see for themselves what needs to be done. Let American, English, German and French Friends unite in this service of love.

My wife is teaching a class of thirty-four boys and girls in English. Our hospital still is crowded with sick, and our Medical Students, except those who have joined the Red Cross Units, are working hard at their studies. If business calls us to Hongkong our friends ask wistfully: "Are you coming back to us again?" As neutrals we are in a far better position than our Chinese colleagues and can lend them strength and morale to meet the emergencies that arise. We are sure that Friends at home will not harden their hearts at this time of tragic disaster, but will rise to meet the emergency in some practical way. Truth crushed to earth will rise again! And the messengers of Truth will never rest content until once more they bring Love to triumph over hatred and restore to mankind the principles of Beauty, Truth and Goodness, which alone can make this world a fit place for the realization of the Kingdom of God.

Canton, China,
December 12, 1937.

CONTRAST

Small boy, beside the city wall,
On dusty pavement, hard and bare,
Between the tenements so tall
You sit, and lift your eyes to where
The smoky sunlight beats
On fire escapes and dingy brick
And noisy, evil-odored streets;
And seeing you my heart is sick.
I know that you will never know
The wonder of the country while a boy,
The wholesome pleasures I have known, although
Your little yearning heart has sensed their joy.
One boy may wade a brook, and see the wide
Fair sky and singing birds on happy wings
While to another boy 'tis all denied —
O shameful scheme of things!

FAUGHN WHITE.
New Castle, Indiana.

"And There A Cross is Hung"

A Heroic Chapter in Moravian History

IN a series of travel stories which we published last Summer, we found ourselves on the trail of Moravian settlement and service in this country. So far as reporting is concerned we had to leave off before reaching the end of the trail and go off on another journalistic jaunt. After all these months, we now return to tell in brief one of the heroic stories in the annals of American frontier history. It is a story of martyr devotion to religious convictions—a devotion demonstrated by a people to whom is commonly ascribed the characterization of savage.

The spiritual kinship of the Moravians to Friends should give this narrative a strong appeal to our readers. The Moravians constitute one of the smaller "radical" religious bodies, along with the Dunkers, Mennonites and Schwenkfelders, to whom William Penn and his colonists offered asylum in Pennsylvania when they were liberty-seeking outcasts. Indeed they were Protestants before the Protestant Reformation and root back to the same spiritual soil out of which Quakerism later emerged.

A Few Paragraphs in Review

First, in order to pick up the story intelligibly, may we repeat a few paragraphs in review of the Moravian background.

The Moravian Brethren trace their rise to the religious reform movement of John Huss in Bohemia. They flourished for a century and a half but were nearly exterminated by the Thirty Years War. A remnant survived, and in the eighteenth century the group was revived, principally in Moravia (formerly of Austria, now a part of Czechoslovakia), from which country is derived the name by which these people have come to be known. Persecution broke out afresh and a number of the Moravians found refuge on the estate of a Saxon nobleman, Count Nicholas Zinzendorf. Under his protection they established a village named Herrnhut, which became a great center of foreign mission activities. The Moravians, in common with the other small bodies mentioned, were great lovers of peace, and have always been distinguished for their missionary zeal.

A Historic Christmas Eve

Count Zinzendorf, a religious social reformer, accepted the beliefs of the people he had befriended, and became a leader and a bishop of the Herrnhut Moravians. When persecution persisted, he led the movement of emigration to America. He and his company had been preceded by several Moravian missionaries who had been led to Pennsylvania to minister to the religiously destitute German-speaking people among the colonists. Just before Christmas, 1741, Zinzendorf reached a small Moravian settlement at the forks of the Delaware. On Christmas Eve he led in celebrating the Lord's Supper, when a hymn was sung beginning:

"Not Jerusalem; lowly Bethlehem
'Twas, that gave us Christ to save us."

So moved were the singers, 'tis said, that in token of the Eve, the settlement was then and there named Bethlehem.

The Christmas City of the U. S. A.

In the current issue of the *Christian Century*, we find the following paragraphs, so apropos to our story, that we reproduce them:

"Bethlehem, Pennsylvania, calls itself 'The Christmas City of the U. S. A.' This year a star of electric lights, 30 feet from point to point, has been erected on the peak of South Mountain to cast its radiant beams upon the city and suburbs, visible for five miles. Mrs. E. G. Grace, wife of the Bethlehem Steel Company president, turned on the current for 12,505 vari-colored bulbs, set in unique design over 22 city blocks.

"Since the naming of the city by Count Zinzendorf on Christmas eve in 1741, Bethlehemites have rightfully prized their 'Christmas eve vigils.' So popular have they become that two identical services are held in the old Moravian church, and tickets are soon exhausted for both. In the belfry the famous trombones peal forth the traditional carols. The service opens as the choir with large orchestral accompaniment sings in the original German the incomparable 'Silent Night.' Above the pulpit the light shines on a beautiful painting of the nativity. The climax of the vigils is reached when down both aisles come the sacristans with their lighted bees-wax candles. For nearly two centuries the women sacristans have made them for this festival, working together next door at the oldest drug store in the United States. As everyone in the congregation of 1,200 holds one of those lighted candles, the words of Old Testament prophecy, read earlier in the vigils, are unforgettably portrayed: 'The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.'"

Bethlehem and its sister community, Nazareth, practiced community of labor on a brotherhood basis, for the support of their aggressive missionary program. Within six years, thirty-two different industries were in operation, and also several farms, all of which, in addition to supporting the workers and their families, supported some fifty missionaries and itinerants. We pilgrims had been on the Moravian trail of similiar activity and zeal down at Salem in North Carolina—here at Bethlehem we were at the historic center and hub of Moravian life in this country.

Picking Up the Trail Again

We stopped at Bethlehem on our way north to Poughkeepsie, New York. On our return westward, we drove across northern Pennsylvania. About midway, at Coudersport, we again picked up the Moravian trail. There a monument stands in honor of the intrepid missionary, David Zeisberger, the first white man to cross the Allegheny Mountains in this section. Born in Moravia in 1721, Zeisberger came to this country as a young man and became the very embodiment of the missionary zeal for which this people has ever been known. Primarily, he was an apostle of Christ to the Indians, among whom he labored tirelessly and enthusiastically for sixty years. As one looks upon his pictured face and reads of his labors of love among the natives whom he deemed his brown brothers, it is to feel that here was a true saint in the noble succession of the Saint of Assisi.

As we rolled on westward over a well improved mountain highway, it was rather hard to visualize the difficulties borne by Zeisberger and his Indian companions in finding their way over the mountains to their Promised Land. For that is what they sought. These Delaware Christian Indians had been virtually driven from their home lands in western Pennsylvania by the encroachments of unprincipled white settlers. This was but another sad chapter in "A Century of Dishonor" in our relation with the American Indians.

At Trail's End in Eastern Ohio

We found the end of our Moravian trail in Tuscarawas County, in eastern Ohio. Blazing their way through the forests, Zeisberger and his followers on May 3, 1772, arrived at the Big Spring, and began preparations for settlement. About three months later, on August 3, an additional company of Indian converts and their families, numbering two hundred, arrived. Thereupon the town of Schoenbrunn (Beautiful Spring) was regularly laid out—the first town started in Ohio. At the end of a year it consisted of sixty houses of hewn timber including, of course, a church and school house. David Zeisberger, the courageous pioneer, the

eloquent preacher, the devoted leader, the scholar and author, became the schoolmaster—Ohio's first school teacher.

One of the Schoenbrunn settlers was born of Quaker parents near Philadelphia. Bull was the name with which he was born, but that of Schebosch was given him by the Indians by whom he, with Zeisberger, was adopted into the Iroquois Confederacy. He had joined the Moravian Church in 1742 and married an Indian convert. That he stands high in Moravian annals is indicated by the high tribute paid him by Bishop de Schweinetz in his history, "The Life and Times of David Zeisberger."

An Indian Christian Nation

Other Moravian settlements were soon made in the general neighborhood of Schoenbrunn—notable among them, Gnadenhutten (Tents of Grace), New Schoenbrunn, Lichtenau, Salem and Goshen. Gnadenhutten was founded very shortly after Schoenbrunn by a company of Mohican Indian converts. The Council of the Delaware Indians adopted Christianity as their national religion, as a result of the effective work of the Moravian missionaries, and gave ample evidence that it was more than a formal adoption. One cannot but contrast their record for consistency with that of so-called Christian white nations.

As we read of the consistent Christian testimony *lived* by these converted Indians we marvel at the way in which the Moravian leaders were able to instil into them the basic principles of their own faith. This is especially impressive with regard to the Moravian passion for peace. The Moravians were a pacifist body, absolutely against war. One of the articles of government adopted for Schoenbrunn read: "We will not go to war, and will not buy anything of warriors taken in war." So a war-resister's pledge, of which we have heard a good deal within recent years, is nothing new. These Indian converts demonstrated that such a pledge may be taken seriously.

Moravians Lived Dangerously

They lived in precarious times and in a precarious situation. War clouds which lowered over the East, swept across the Alleghenies, and when the storm of the American Revolution broke, the situation faced by the Moravian settlements was critical. As a matter of fact, they formed a buffer between the English at Detroit and the Americans at Fort Pitt. True to their convictions not to fight, they rendered good service in helping to forestall Indian attacks. The President of the Continental Congress sent the hearty thanks of the Government to the missionaries and their converts for their services in turning back war parties, in ransoming captives, and in warning the officers at Pittsburgh of intended massacres.

Nevertheless, the position of the Moravians proved so difficult as to be untenable. As so often happens, the neutrals, the non-partisans, the proponents of peace, became more or less suspect on both sides of the conflict. Complications increased, and finally, in April, 1777, it was decided to evacuate Schoenbrunn, and concentrate for the duration of the storm at Lichtenau, near the present Coshocton. Accordingly, the church was razed to the ground that it might not be desecrated by the heathen Indians, and the settlers, with those from the other settlements, withdrew to Lichtenau. Soon after, the entire town of Schoenbrunn was burned—and so disappeared the peaceful village of the Beautiful Spring. On returning two years later, Zeisberger and his company decided not to rebuild there and chose a new site across the river, about a mile farther west, where they built New Schoenbrunn.

When Brutal Tragedy Stalked

When the people of Gnadenhutten returned from Lichtenau in 1777, they found their village intact as they had left it, and resumed their thrifty life. Strange as it may seem, all these Moravian Indians proved successful farmers. Trouble returned, however. In 1781, the Christian Indians and their leaders were forced by the British and the hostile Indians to leave their lovely valley, and were taken to Sandusky, where they suffered great privations of cold and famine. Remembering the five thousand bushels of corn left in their home fields, one hundred of the exiles returned to Gnadenhutten to salvage their crops. They gathered their corn, and were ready to start back with it the next day, when brutal tragedy stalked them.

Suddenly appeared a Col. Williamson and a company of American militia. Simulating great friendliness and pious sympathy, Williamson and his soldiers gained the confidence of the Christian Indians, and got them completely in their power. Seeing that they had been tricked, and anticipating the fate that awaited them, these martyr Moravians, gathered in their little church, spent the night in prayer and song, exhorting one another to meet death bravely and calmly as true Christians should. Next morning, on March 8, 1782, these ninety Moravian Indians—twenty-nine men, twenty-seven women, and thirty-four children—were massacred. One of the victims was Joseph Schebosch, son of the Quaker-born Moravian. It was his marriage to the Indian maiden, Helena, which was the first wedding solemnized, on December 31, 1779, in a log church built at New Schoenbrunn.

From Gnadenhutten to Louvain!

Words are inadequate to characterize this terrible blot on our national escutcheon. As one writer has aptly put it: "Never did one-time savages act more like Christians than these martyred Moravian Indians. Never did professed Christians act more like savages than these murderers. The conduct of these militiamen was not only cruel, it was cowardly; it was not only bloody, it was base. They ate salt of the Moravians and then shed their blood."

We drove to the cemetery at Gnadenhutten where these Christian martyrs lie buried. On the memorial monument, we found no legend of the massacre, no word of recrimination—only this:

HERE
TRIUMPHED IN DEATH
NINETY
CHRISTIAN INDIANS
MARCH 8, 1782

In humiliation, our mind reverts to the furious controversy that raged a few short years ago over an inscription of hate that certain pale face Christians were determined to place over the door of the new Library of Louvain.

Schoenbrunn Memorial Park

Now may we return to Schoenbrunn—yes, even to Schoenbrunn, which, Phoenix-like, has risen from its ashes of destruction. For nearly a century and a half, its very site was lost as though it had been a vanished city of antiquity, over which centuries of civilization had rolled. All this time, however, there reposed in the Moravian Archives at Bethlehem maps and historical records of these western settlements. These were brought to light and served as guides to excavators, who began their work of rediscovery and restoration some fifteen years ago. Soon the sites of the church and school house were definitely located, also Zeisberger's own home and those of a number of Indians. Excavators rejoiced one day when they found the exact outlines of the Zeisberger fireplace, with the charred logs about it.

Under the auspices of the Ohio State Archaeological and Historical Society, the first town in Ohio has gradually been restored as Schoenbrunn Memorial Park. Several of the original log buildings, including the church and school house, the Zeisberger home and the Schebosch cabin, have been constructed with meticulous care and accuracy. This restoration is faithful to the interior as well as to the exterior. All equipment and furnishings are supposed to belong to the period of the village of the Beautiful Spring. This

PRAYER IN A HOSPITAL

Lord, give these folk pain keeps awake
Thy peace and comfort for soul-ache.
Go quietly from bed to bed
And pillow patience at each head,
That every heart may learn from Thee
The courage of infinity.

EDITH LOMBARD SQUIRES.
Richmond, Indiana.

faithful reconstruction of the town and life of Schoenbrunn would have been impossible except for the rule of the Moravian Church that every missionary had to send a copy of his records each year to the headquarters at Bethlehem. These official records, supplemented by diaries and letters, furnish a rich mine of information concerning these Moravian Indians, their character and devotion and the manner of their living.

As Pilgrims to a Shrine

As we entered the restored village and made our way to the various buildings, we not only felt that we were visiting a historic site but that we had come as pilgrims to a shrine, and that we stood on ground made holy by Christian faith and loyalty. Impressive was the rugged simplicity of David Zeisberger's rooms, eloquent of the character and contribution of the man, whose grave we visited in the Goshen cemetery. Similarly, the church, with its plain seats and massive beams, bespeaks the strength and conviction of the people who worshipped there.

Moravians still live and flourish in this section, exemplifying in the life of their four or five communities and countryside, the wholesome qualities of Christian citizenship for which their forebears were known. They take justifiable pride in the restored Schoenbrunn, and it is entirely fitting that the custodian of the Memorial Park is of the Moravian faith.

There is being celebrated last year and this, the sesquicentennial of the adoption of that statesmanlike document, the Ordinance of 1787, under which the Northwest Territory was organized. How better, in a day of confusion and tension, may we observe this anniversary than to extol and emulate the Christian virtues of this people, which carried the torch of true progress to the new country in the spirit of the great Ordinance of freedom and enlightenment?

W. C. W.

ERROR NOTED IN WORLD CONFERENCE REPORT

An unfortunate error to be found in the Report of the Friends World Conference should be corrected. On page 23, under the head, "Are Friends Christians?" appears the statement: "The Federal Council of Churches was reported to be debating whether Friends are Christians." This is altogether an incorrect reference. It doubtless had its source in a statement made to the effect that the World Conference on Faith and Order has sometimes found difficulty in classifying Friends as Christians according to the rules generally accepted by the Church. The statement appearing in the Report is wholly at variance with the attitude of the Federal Council, of which the Five Years Meeting of Friends is a constituent member. On the contrary Friends are often overwhelmed and somewhat dismayed at the too good opinion which the Council holds of us as Christians *par excellence*.

RAY NEWTON RETURNS TO PEACE SECTION

Service Committee Undertakes An Enlarged Program of Peace Work

At the close of its effective two-year drive, the Emergency Peace Campaign returns Ray Newton to the American Friends Service Committee staff as Secretary of the Peace Section. He brings with him part of the work he so ably developed and certain of his Emergency Peace Campaign staff associates.

A Testimonial "Surprise" Dinner, to Ray and Babette Newton, marked the close of the Campaign. Members of the E. P. C. Council and staff gathered at the Robert Morris Hotel on December 30 to pay tribute to their joint achievements. Wellington H. Tinker, Director of the New York E. P. C. office, spoke of Ray Newton's vision and lasting influence on the peace movement in the United States. The phenomenal achievement of raising more than a half million dollars for peace work was recited by Nevin Sayre. From Mrs. Addie Dickerson, Ray and Babette Newton received an album of letters written by appreciative members of the Emergency Peace Campaign Council and co-workers. Other speakers were John S. C. Harvey, Frederick Libby, and Clarence E. Pickett, who presented to Ray and Babette Newton, on behalf of their friends, a radio and traveling bags. Devere Allen was toastmaster for the evening.

Greatly enlarged in strength, the Peace Section is now equipped to develop its Institutes on International Relations and also conduct a year around program of peace education among college students. During the past two summers, under the direction of the Emergency Peace Campaign, Student Peace Service has enrolled 400 college students as Peace Volunteers. These young people have worked in twenty-five States, raised $28,000 and established eighty local peace councils which are still functioning. The Peace Section will carry on this work under the direction of Harold Chance. Ten field workers will enroll peace volunteers for the 1938 summer program and extend peace activities on campuses during the winter. The young people's field staff include: Roselyn Comer — Negro Colleges; Ken Cuthbertson—Ohio, Indiana and Michigan; Bill Hare—Pacific Southwest; Beulah Hart—Pacific Northwest; Philip Jacob—Middle Atlantic; Betty Mansfield—New England; Betty Proctor—Middle West; Don Royer—Pennsylvania, West Virginia; Barbara Stewart—Texas, Oklahoma, Arkansas and Louisiana; Dan Wilson—Middle West. Charlotte Salmon will edit *Student Peace Service* which will report nation-wide student peace interest.

In addition to Ray Newton, as Secretary and Raymond E. Wilson as Associate Secretary, the Peace Section's executive staff now also includes Guy Solt, as Organizer and Financial Director of the Institutes of International Relations. Ten of these Institutes are planned for 1938 as follows:

June 7 to June 17: Kansas Institute of International Relations, Bethel College, Newton, Kansas. E. L. Harshbarger, Dean. Donovan Smacker, Secretary.

June 13 to June 24: Duke Institute of International Relations, Duke University, Durham, North Carolina. Helen T. Binford, Guilford College, North Carolina, Secretary. Date and place tentative.

June 15 to June 25: Grinnell Institute of International Relations, Grinnell College, Grinnell, Iowa. Guy W. Solt.

June 15 to June 25: Pacific Northwest Institute of International Relations, Reed College, Portland, Oregon. Cecil Hinshaw, Newberg, Oregon.

June 20 to June 30: Midwest Institute of International Relations, North Central College, Naperville, Illinois. Alfred H. Cope, North Central College.

June 20 to June 30: Institute for Pennsylvania, New Jersey, New York Area. Place to be announced later. E. A. Schaal, 20 South Twelfth Street., Philadelphia, Pennsylvania.

June 21 to July 1: Mills Institute of International Relations, Mills College, Oakland, California. Joseph W. Conard, Mills College, California.

June 28 to July 8: New England Institute of International Relations, Wellesley College, Wellesley, Massachusetts. George Selleck, 5 Longfellow Park, Cambridge, Massachusetts.

June 29 to July 9: Whittier Institute of International Relations, Whittier College, Whittier, California. J. Herschel Coffin, Dean.

June 26 to July 2: Mid-South Institute of International Relations, Nashville, Tennessee. Alva W. Taylor, 101 Bowling Avenue, Nashville, Tennessee. Tentative.

There will also be an Oklahoma Institute of International Relations from June 8 to June 18, under the auspices of the University of Oklahoma. Dr. Leonard Logan is Director.

To accommodate the staff of this augmented peace program, the Peace Section is now located in the Commonwealth Building at Twelfth and Chestnut Streets but retains its address at 20 South Twelfth Street.

CONVERTED FROM A KING TO A SERVANT

By Edgar H. Stranahan

II

Existing in the form of God—taking the form of a servant. Phil. 2:6-7.

Our first thought of Jesus is apt to be of one sitting on a throne. He is surrounded by angels and ministering elders. Then we read Luke 22:27 as Goodspeed has translated it and we find these words: "I am like a servant among you." Here Jesus says I am not a king, greatly exalted, but a servant. When then was Jesus converted from a king to a servant? Paul in Phil. 2:6-7 tells the entire story: "Existing in the form of God—taking the form of a servant."

Of course this does not mean that Jesus was converted in the sinner sense. He was converted in a mysterious demonstration of divine love. He became a serving servant, no longer to be ministered *unto* but to minister to all human needs.

To do this, first, he emptied himself.

No attempt is to be made to solve the mystery included in that word, "emptied." Whatever else it may or may not signify, it does mean he turned from the throne of heaven. No longer is he the center of a worshipping chorus; no longer the center of glory, crowned with majesty and power. Upon these He has turned his back.

That he might be a servant, he submitted to a marred visage. He became the object of man's hatred and vindictiveness. He was nailed to a cross. As a servant he came to reconstruct men's concept of God and to show what man must be if he would be godlike. "He emptied himself by taking the nature of a servant," as Moffatt words the verse.

In contrasting God and man, we shall join with the amazement of the Psalmist in exclaiming, "What is man that thou art *mindful* of him!" Having done this what will then be our amazement in finding, not alone that God is mindful of men—he has, in Christ, become the servant of man! Who shall step off the distance between an enthroned God and a servant waiting on others? That distance Jesus journeyed when he emptied himself.

We never cease finding new elements in the nature of Jesus. One we must not forget—Jesus was a servant. Examine the "Temptation." Satan was not trying to destroy "the Son of God," but he was trying to get the Son of God to deny his servant relation to man. Jesus refused to make his living without labor. He would not win people by a superman display. He would not win a world by worship, but by serving.

Examine Pilate and Jesus, two extremes. Pilate was all from which Christ turned. Pilate symbolizes political diplomacy, cowardly evasiveness, the State above conscience, those forces which know no last resort but killing, that would crucify all opposition. From all these Jesus turned to be a servant. Jesus was "most a king when most a servant."

There is one never to be forgotten characteristic of Jesus' kingdom—it is like its king. We find in it just what we see in him. It is formed to serve. Its members are servants. Its throne is a cross, as its crown is of thorns. His objective is to serve. His method is that of a servant. Not mailed fists, but broken bodies break the power of sin. Not heels upon conquered enemies, but wounds of service soothe the soul and rejoice the heart. Not anger and hatred, but the gentle kindness of a servant melts the wrath of men.

Jesus performed the miracle of miracles when he emptied himself and, filled with love, entered upon a redemptive service.

When was Jesus converted? Just at that time when he took on the form of a servant. When he for our sakes, though rich, became poor that he might serve.

May we here travel quietly and most reverently? When are we converted? Surely not until we follow to the full Him who is in the midst as one who serveth. If we would be members of the Kingdom of a Servant, we too must learn how to serve.

Between us and kingship there are insurmountable obstacles. Between us and high renown as a theologian are great distances. Between us and some imaginary peak of political preferment are impassable gulfs. Between us and the power of great wealth are baffling problems. But Christ calls us to be servants, and right at hand are people, causes, and institutions that cry for some one who will empty himself by taking on the form of a servant. To be the Savior, he became a servant. To express our Christ-following spirit, we too must serve.

Friends University, Wichita, Kans.

TWO LITTLE WORDS

Two little words we fail to say
May ruin many a perfect day
And bring about a sad disaster
If we refuse these words to master—
"I'm sorry!"

Two little words may make a friend
Of one who trouble tried to mend
And yet would take no proffered pay
But wave his hand and kindly say—
"Forget it!"

Two little words so truly meant
May quickly close an argument
And weld a friendship almost broken
If one would offer this small token—
"Forgive me!"

Mary Larkin Cook.

Anderson, Indiana.

LIFE-GIVING WATER FOR THIRSTY HUMANITY

By Harley M. Moore

General Superintendent, California Yearly Meeting

It was at the Feast of Tabernacles. Jesus had been there and no doubt watched the magnificent ceremony of the priests as they carried water from the Pool of Siloam in golden vessels and poured it out in the temple. This, according to Jewish writers, was done for six days, but on the seventh they carried no water.

"On the last day Jesus stood (the posture of a messenger, not a teacher) and cried (indicating great emotion) saying, 'If anyone thirst let him come unto Me and drink.'" What precious words if they had only understood their meaning! But the age-long desire and hope for an earthly Kingdom had so blinded and prejudiced them that they were unable to see the rich blessing of drinking at the Fountain of Eternal Life which Jesus came to open.

Let us carefully note the next expression of our Lord. "He that believeth on Me (now and continuously) as the Scripture hath said." The scriptures are our formula of action which lead us to the experiences of life. Out of him shall flow rivers of living water. How simple his teaching that as we yield ourselves wholly to him, we drink of the water of life, and it in turn flows out of us in rivers of blessing! How refreshing to a tired and thirsty soul to find a spring of cool, sparkling water! Yet humanity is thirsty today. Even youth is tired of the monotonous grind of life; tired of the soulless philosophy being foisted on them today, tired of the giddy whirl of society and tired of themselves. They long for something which will endure. To such the Voice of Jesus is calling today, "Come unto Me and drink," and have refreshing in the midst of the turmoil and strife, sorrow and heartache, and know there is a fountain of blessing inexhaustible where there is pardon, comfort and rest." But let us remember that we cannot tarry long in his presence without we become possessed of a passion that others might know Jesus too, and our lives thus become a channel of blessing. This is the task of every Christian; and people in a world of chaos, not knowing what to believe or whom to trust, are waiting for our message. They have been deceived so often they are shy of everyone. Jesus is still Master, and if he can get possession of us, he will manifest himself through us.

An English traveler in Jerusalem was trying to find someone who could speak both English and Arabic. He heard of an American missionary who lived nearby. Accosting an Arab boy who knew

a little English, he asked him if he could direct him to the missionary's home. The face of the boy lit up, and he said, "You mean the lady who lives next door to God." If an uncouth Arab boy could detect one who walked with God, why cannot we so live here that the world can see Jesus in us?

I am sure that when we lay aside our false philosophy, prejudices, theories and preconceived notions, and in simple faith come to Jesus, out of many lives today would flow streams of blessing. The masses are waiting for such Christians. Their faces are turned toward us, but so often they find a dry stream and have gone away without hope. Shall we not spend less time in theorizing, less time in discussing mode and manner, and more time in the closet with Him?

Jesus did not leave us in doubt as to the Rivers of Water. He spoke of the Holy Spirit. How precious to know of the invisible Christ within us, his saving personality! If we do not know the Holy Spirit as a person, we miss the precious sweetness of communion, and our lives will soon be empty and fruitless.

Let us come to the Living Fountain, not to satisfy ourselves alone, but having drunk we may be able to refresh others.

Whittier, California.

SEASONABLE ACTIVITIES AT BLOOMINGDALE

Seasonable activities have recently been carried out by the Bloomingdale, Indiana, Meeting. On December 19, the Junior Department of the Bible School gave a pageant entitled, "Christmas in Every Land." This exercise came at close of the study period and was very interesting and instructive. The costumes truly represented the style of dress prevalent in the various countries represented. On Thursday night, December 23, a dramatic Christmas Cantata was given which featured Christmas among the mountain folk and was very interesting to the large gathering who witnessed it. A Christmas offering was taken, which amounted to over $25.

The Universal Week of Prayer, January 3 to 9, was observed by afternoon prayer groups in homes and by two meetings in the church. The meetings were led by Alonzo E. Cloud, the pastor, who was ably assisted by the home ministers, Mary Chapman and Sybil Haworth, and other interested Friends. The closing service was held on Sunday night in which the Christian and Methodist churches participated, the Methodist pastor giving the message. All felt that the observance of this week of prayer had been spiritually helpful to those having part in it.

The cross is the measure of God's love to humanity.

FOR THE INTERNATIONAL CONFERENCE AT ERDE

By Horst Rothe

One of the most active spirits behind the International Conference of Young Friends to be held at Erde, Holland, next August, is Horst Rothe, of Germany, now studying at the University of Pennsylvania. He was one of the German Friends in attendance upon the World Conference last September.

Although the International Young Friends Conference to be held in Holland in August is rather remote from the majority of Friends in this country, it seems desirable that more than those Friends who actually take part in the conference should consider the questions and problems to come before it. What seems most necessary for Young Friends today is a reconsideration of the fundamentals of their faith and the discovery of possibilities of action demanded by this faith.

The conscience of Friends is troubled by political, economic, and social problems. An ardent desire not only to heal wounds but to prevent the wounding has gripped Friends. We know that at the basis of so many circumstances which make people suffer there lies a spiritual problem. Thus the solution of what seems to be a material problem is a religious one. This demands a thorough knowledge of the problem and a sincerity and clarity of the religious conviction that is our message. Furthermore it becomes clear to Friends that a partial interest in these problems, which is a help to fill our free time and just a contribution without the personal feeling of responsibility, will completely fail to give any adequate solution of the problem. It therefore follows that our whole life must be devoted to the demands of this responsibility.

The Christian faith, especially in its dogmatic forms, is threatened in our day, and torn to pieces by many forms of agnosticisms and paganism. We have to find and point out the important ideas in our faith. And, furthermore, we have to mark clearly that with which we are concerned, and free ourselves from ideas which are not important and are a danger to the soundness and clarity of our message.

Under this topic we shall consider whether our faith is based on belief in the creation, what our conception of God is, whether God is the "absolute different," or whether he is a part of mankind; what the image of the Inner Light means; what Christ's significance for our lives is; what the kingdom of God means, and whether this kingdom of God is the goal for our individual life as well as for our life as a fellowship within society, and how this is linked up with the development of mankind.

Friends have a message. They can bring this message only to people whose convictions and aims they know. That means we have to be clear as to what are the convictions, ambitions and goals of our fellowmen in regard to both their life in society and their individual life. We have to know to what ends these convictions will ultimately lead, and whether they are not perhaps a danger resulting in grave economic, social, and international difficulties.

We shall consider egoism and materialism of the individual and of groups (family, people, race, and class), involving the consideration of Fascism and Communism.

The group will consider those whose ultimate purposes do not lie in this world and who consider earthly life as a temporary existence of minor importance; and investigate their ability to deal with the problems for which we have convened. We shall consider the adequacy of our conception of the kingdom of God, and whether there is an urge to make it a message—for it may be a help to others.

But what of the possibilities of action? The need we see before us is a double one, a spiritual and a material, and only a double help, as shown by Christ, may be an adequate help.

These are questions which cover our material life: Is it possible for a friend of Christ to live in wealth, and simultaneously to speak of the needs of the world? Are simplicity and volunteer poverty necessary and effective factors of our message? Is the accumulation of wealth for unselfish reasons justified? What can our contributions be to free our fellowmen, both rich and poor, from that encircling materialistic spirit they mostly live in? How can we spread the message of non-violence and good will?

Further questions will be, how can we spread our message by actions and words, both as groups and individuals, and what work can we as Young Friends groups do?

The European Young Friends, who are mainly in charge of this program, hope that the American Young Friends will cooperate in their efforts of study and action. We hope that this conference, with its preceding study, will help to bring us closer to a fellowship of Young Friends all over the world.

Joseph Silver has been appointed by the American Young Friends Fellowship to act as secretary in the preparations for the International Young Friend's Conference. He will be glad to answer questions and send out copies of the study outlines for the Conference. Write to the Young Friends Movement, 1515 Cherry Street, Philadelphia, Pennsylvania.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

IN LOVING SUPPORT OF KAGAWA

Editor, THE AMERICAN FRIEND:

A Christmas gift of $1,000 was sent to Dr. Toyhiko Kagawa of Japan to continue his work of Christian love and brotherhood amongst his own people. This money was sent from American friends as a result of an appeal made by the Church Committee on Cooperatives of the Federal Council of Churches and sent to a list of people in America interested in Dr. Kagawa when he was here in America some two years ago.

There probably has never been a time when Dr. Kagawa was more in need of a practical demonstration of friendship than the present. This friendship should rise above the bitterness and suspicion that have afflicted so many minds because of Japan's aggression in China. The almost immediate response to the request for funds to help Dr. Kagawa in his work, from over three hundred and fifty people in America, is evidence of the great admiration and respect they have for the Japanese Apostle of love, and that the ties of Christianity are much stronger than the suspicion of a warring world.

We are glad to say that there is a balance of over $100 still in the bank and promises of more funds have been received. The committee hopes that other friends, not reached by the original appeal will wish to make their contribution to this fund. The names of the people so contributing are sent to Dr. Kagawa so that he will know who his real Christian brethren in America are.

Checks or money orders can be made out to the Kagawa Christmas Fund and sent to Rev. J. Henry Carpenter, 285 Schermerhorn Street, Brooklyn, New York, who is treasurer of the fund or to the Church Committee on Cooperatives of the Federal Council, 297 Fourth Avenue, New York City, N. Y.

J. HENRY CARPENTER.
285 Schermerhorn Street,
Brooklyn, N. Y.

SOME SUGGESTIONS SUBMITTED TO PASTORAL LEADERS

Editor, THE AMERICAN FRIEND:

I have read and reread O. Herschel Folger's excellent statement, "Why So Inarticulate," in THE AMERICAN FRIEND, of November 25, 1937. It is a fair and well considered statement of the advantages and disadvantages of the pastoral or programmed meeting as contrasted with the non-pastoral and unprogrammed meeting. I agree with just about all Herschel Folger says and this letter is for the purpose of raising just one point, to which I hope Herschel Folger or some other Friends pastor will reply.

Before stating the point it might be well for me to explain that I was raised in Kansas Yearly Meeting, and all during my youth and early manhood faithfully and profitably attended four programmed services every Sunday. Following that I was for some years a member of a pastoral meeting in New England Yearly Meeting. For the past ten years I have been a member of both New York Yearly Meetings, one of which is mostly on a pastoral basis. My own meeting, Montclair, is non-pastoral, unprogrammed, has no facing benches, no time keeper and no one "at the head of the meeting." It is entirely free and is held on the basis of the leadership of the Spirit. I have been a delegate to the General Conference of Friends, to the Five Years Meeting, the World Conference and am a member of the Fellowship Council. I know and love all kinds of Friends and enjoy and am greatly helped by the practices in all the different groups. I much prefer the non-programmed meeting and it seems to me to be far more successful in developing the spiritual growth of its members. I recall hearing a report in Yearly Meeting some years ago of a meeting whose pastor had been away for some months on sick leave. The responsibility for the meeting was thrown on to the members and the report stated that a definite deepening of the spiritual life had been noted.

After this long aside, to show my appreciation of and experience with all types of meetings, the point I wish to raise is this. Why do not the pastors who are keenly aware of some of the strong points in favor of the non-programmed meeting occasionally hold meetings of that type? Why do they feel it necessary to preach every Sunday? Why is it necessary to open every meeting with two songs, a scripture reading, a prayer, another song, announcements, collection, etc.? Why not have some meetings largely devoted to the ministry of music, some with well prepared sermons and some, many I would say, entirely unprogrammed and held on the basis of the immediate leadership of the Spirit? In these meetings the pastor might or might not bring a message. If the congregation learned to expect that the pastor usually would not speak at these non-programmed meetings, the individual members would accept the responsibility for the success of the meeting and put far more time and meditation into preparation for it. I do not mean that they would prepare to speak. I refer to spiritual preparation for meeting. It would result in some speaking but not usually, I think, in prepared addresses. I believe any pastor who would take his congregation into his confidence and announce the holding of non-programmed meetings part of the time and ask his congregation to make prayerful preparation for the success of such meetings, would be surprised at the quickening of the spiritual life of his meeting.

We are naturally lazy. We know the pastor is responsible for the meeting and that he will carry it through. Nothing is expected of us and therefore we do nothing. Failing to prepare for the meeting ourselves, the whole burden is thrown upon the pastor. This is not conducive to the spiritual growth of the members. Admitting the need of a trained worker to do pastoral work in the community and to do much preaching, why is it necessary for him to preach every Sunday and why have the same program every Sunday? Most pastors admit that there are some advantages in the non-programmed meeting. Then why not make use of such advantages by frequently holding meetings of this type? Why do we have to be either, or—why not be both? Why not have, as nearly as possible all the advantages of both types of meeting and avoid as far as possible the shortcomings of both types?

I remember discussing this matter with a group of concerned Friends at the last session of the Five Years Meeting. Some of those in the group were pastors. One pastor was asked what he did on Sunday morning if he had no special inspiration. He replied, "When I have an inspiration I preach, when I don't, I lecture." The system I have proposed above would avoid the necessity of the lecture in our meetings, which are, or at least should be, so seriously and with such great earnestness of purpose devoted to worship—to an effort to meet God, to understand him better, and to bring ourselves into harmony with him.

HOWARD E. KERSHNER.
Glen Ridge, New Jersey.

THE WORTH OF A SINGLE SOUL

Editor, THE AMERICAN FRIEND:

In reading this passage, I Thes. 4: 16, 17, and others foretelling the end, do we realize that these things are certainly coming to pass and we do not know how soon? If Christians of whatever name should unitedly and earnestly ask for a revival, a *great* revival, might we not hope and trust that many, now careless, would be led to Christ before the end? Oh, the worth of a single soul!

ELLEN SIMKIN.
Poplar Ridge, N. Y.

QUAKERDOM · AT · LARGE

Douglass V. Steere of Haverford College is named as one of the leaders who will participate in the Religion and Life Conference to be held at the University of North Carolina January 23 to 28 under the auspices of the Department of Evangelism of the Federal Council of Churches. Similar conferences are to be held at the Universities of Wisconsin, Ohio and Pennsylvania.

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What would we have done for Quakerdom-at-large notes this issue without the news correspondence in the *Christian Century* from over the country? From the California letter we learn that Alexander C. Purdy of Hartford Seminary will substitute during the spring quarter for D. Elton Trueblood as Chaplain at Stanford University while Elton will be preaching in Mount Holyoke and other college chapels in the East.

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Rupert H. Stanley has recently been associated with the Board of Foreign Missions of the Presbyterian Church in the U. S. A. assisting in raising its Centennial Fund. Allocated to the Pittsburgh area, he spent the last three months of 1937 lecturing on Japan and China, on the background of his many years of Y. M. C. A. service in China, and during that period a sum amounting to more than seventy-two thousand dollars was raised.

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It will be of interest to her many Friends to know that Cora Kittrell, long an active and influential member of Indiana Yearly Meeting, is pleasantly situated at an attractive home where she may be addressed at 440 Lafayette Ave., Clifton, Cincinnati, Ohio. She is happily located not far from the Cincinnati Friends Meeting, her former "church home," where she will again be of helpful service.

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The local press of Tucson, Arizona, recently announced that Roy H. Wollam, at one time pastor of the Trinity Presbyterian Church of that city, had been appointed Secretary of the Tucson Chamber of Commerce, effective January first. When Roy was in Richmond some weeks ago, he anticipated the possibility of some business connection at Tucson, feeling that his throat trouble had not cleared up sufficiently to enable him to resume work in the ministry in Southern California as he had contemplated doing. In public esteem and ability, he is well equipped for the work he is undertaking.

It will be of general interest to Friends to know that on January 7, Elden H. Mills, now pastor of the First Church of Christ, West Hartford, Connecticut, is giving a three months series of broadcasts from Radio City, New York, at the invitation of the National Broadcasting Company and National Religious Radio. On each Friday from 12 to 12:15 E.S.T., he speaks over WJZ, and the Blue Network, his general theme being "Fortifications for Daily Living." This is one of the broadcasts which is conducted under the general auspices of the Federal Council of Churches in cooperation with state and local federations of churches.

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As artistic in form as admirable in content is the attractive pamphlet, "Chicago Outlook on Quaker Insight," just issued jointly by Friends in the Chicago area. Following the introduction on Friends Principles, it contains succinct statements on Friendly Emphases, Friends in Peace, and Friendly Worship and closes with a brief word of explanation on the way to membership. There is, of course, a directory of the Chicago meetings and the Mid-West Friends Office, the latter joining with the three Chicago meetings in issuing the leaflet. It is a fine piece of Friendly cooperation and should prove highly effective in acquainting the public with the local organizations and with what Friends in general stand for.

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In his correspondence from Philadelphia to *The Christian Century*, (issue of January 12) Charles D. Brodhead, by whose side we sat at the press table at the Friends World Conference last September, includes this paragraph of especial interest to Friends: "Beloved ambassador of the American Friends Service Committee of which he is the chairman, Prof. Rufus M. Jones of Haverford College will sail on February 1 for a four months' trip to South Africa. There he will speak in the colleges and universities and address the united gatherings of the churches. He will carry a letter of introduction to Premier Hertzog and will visit General Smuts. Up at Kenya he will inspect the Quaker mission. On his homeward trip, if the war is then over, he may stop at Shanghai for the aid of the Quaker work in China."

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In the same letter, another name well known among Friends appears—that of Lester C. Haworth. Mr. Brodhead reports that "nine hundred representative Philadelphians at a luncheon at the Bellevue-Stratford heard Dr. John R. Mott urge them to follow the trusted leadership of the new Philadelphia General Secretary, Lester C. Haworth, and received the recommendations of the committee organized by the board of directors to avert the calamity threatening the local Y. M. C. A. enterprise and to enable the Y to enter the present opportunity for effective service." It may be explained that the Philadelphia Y, following a long history of distinguished service, fell upon evil days during the depression, and its very existence was threatened by a crushing load of obligations. It is to be hoped that John R. Mott's appeal proves effective.

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Lindley D. Clark of Sandy Spring, Maryland, was the official representative of the Five Years Meeting at the Electoral Conference which met at Washington, D. C., Jan. 10, held for the purpose of choosing ten representatives of American Protestantism, with alternates, to go to Holland in May to help set up the World Christian Council. (Alfred C. Garrett, the appointed representative of Philadelphia Yearly Meeting, Arch Street, was unable to attend on account of illness.) This is the sequel to action taken by the Oxford and Edinburgh Conferences held last summer in Great Britain when it was agreed that such a World Council should be established. It was agreed at the Conference that eight of the ten delegates should be assigned to the larger denominational bodies, one to the Negro churches, and one to the group of smaller bodies, such as the Evangelical, United Brethren in Christ, Moravians and Friends. Elbert Russell was chosen as the representative of this group, with Alfred C. Garrett as alternate. Lindley Clark demurred to having both principal and alternate assigned to Friends, but this seemed to be the general wish.

NEWS OF OUR MEETINGS

The Argonia, Kansas, Meeting enjoyed a day of special blessing during the Week of Prayer. An all day meeting for prayer was held Wednesday, January 5. In the morning session, stewardship and financial problems were considered and in the afternoon the needs of home fields were studied. A helpful prayer meeting followed in the evening. Throughout the day the presence of God was felt and all were richly blessed.

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Donald Spitler, pastor of Carmel, Indiana, Meeting, brought a most helpful message at the January session of West-

field Quarterly Meeting on the subject, "Our Unconscious Influence." This was followed by an inspiring message by William J. Sayers, of Indiana Yearly Meeting, Field Secretary of the Friends Publication Board. The meeting greatly appreciated the presence and messages of these visiting speakers. At the Quarterly Meeting on Ministry and Oversight preceding the Quarterly Meeting, Lena Cox, pastor of Horton Meeting, brought a most helpful message.

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On New Year's eve a well attended "Union Watch Service" was held in the Westfield, Indiana, Friends Church from nine o'clock until the midnight hour, members from other local churches assisting. This seemed a most fitting service, leading up to the evangelistic services, beginning the following Sunday morning. Janie Bradford of Washington, Pennsylvania, is the evangelist, assisted by the pastor, Orval H. Cox.

* * * *

Christmas was observed at the Blue River Friends Meeting near Salem, Indiana, December 26, with a program given by the primary, junior and young people's classes of the Sunday School. The main feature of the program was a Christmas play, "A Sign Unto You," by the young people. It was a very fine presentation of true Christian service and the real meaning of Christmas. At the close of the program the children of the Sunday School were given their usual treat, which was donated by the Women's Bible Class and the Mira Bond Mission Circle girls. Evergreens and a decorated tree gave a Christmasy atmosphere. A large and appreciative audience enjoyed the service.

* * * *

On Sunday, January 9, the young people and several adults of Portland Quarterly Meeting held their quarterly get-together at the Pennville Meeting. Margaret Collins was present and had charge of the singing and brought several special songs to us which were very inspirational. Luther Addington of Kokomo, a former pastor at Pennville, now engaged in an evangelistic campaign at Fiat, delivered the message which stirred the young people to a desire for a closer walk with God. The meeting closed with a consecration service. All in all, it was one of the best young people's meetings yet held in this Quarterly Meeting, with nearly one hundred in attendance.

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While much has been said within recent years of the forgotten man, Penn Meeting in Michigan (Indiana Yearly Meeting) has for some time looked upon itself as the forgotten meeting. However, it has been much encouraged at the revived life manifested during the past year and more. In October, 1936, Susie Sproul and Margaret Collins held a very successful series of meetings in which several young people were marvelously converted and the meeting greatly strengthened. During the summer of 1937, John J. Main became pastor and conducted in December another revival in which more young people accepted Christ. Others received the baptism of the Holy Spirit. William C. Kinsey, pastor of the Tenth Street Meeting in Richmond, was present as evangelistic singer. Not only his gospel songs but also his object lessons were a great blessing. In company with the pastor, he visited a number of schools in the district and gave his illustrated talks to the students. The fact that the people of this small meeting braved the snow-drifted and ice-covered roads to attend the services, is suggestive of the energetic, sacrificing spirit and the new life with which the meeting is pulsating.

* * * *

A most acceptable Christmas service was held at Ludlow Falls, Ohio, on Sunday morning preceding Christmas day. The play, "The Street of Hearts," was presented, in addition to a program given by younger children. The parts in the play were taken by the junior and intermediate groups. During the presentation, Joseph and Mary seek an entrance into the various types of hearts, and for one reason or another are refused until they reach the heart of the Little Poor Boy, who gladly admits them. One can readily see the effect of drama even on children, by the comment from a primary boy. When the climax of the play was reached and the parents of Jesus found a place to stay, he said, looking into the face of his teacher, "They did find a place to stay, didn't they?" . . . The Friendship Class, consisting of young married people, packed and sent two boxes to the Indians of Oklahoma, as did also the Missionary Society. . . Charles M. Elliott, one of our ministers, has been confined to his home recently on account of illness.

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The First Friends Church at Marion, Indiana, is conducting a Sunday evening institute which made an auspicious beginning on January 9. Each evening for five weeks there is a class period from 5 to 5:45 when attenders are divided into two groups, one considering significant world events under the leadership of Professor Allan Bowman of the History Department of Marion College, and the other, what Friends believe and teach, which is a symposium by a group of speakers. Following an hour of lunch and fellowship there is an evening assembly with a special address. At the first meeting of the Institute, William J. Sayers led the symposium on Quaker belief, and the address was given by John Haramy. The Institute continues for five weeks.

FRIENDLY NEWS FROM THE NATIONAL CAPITAL

The Christmas holidays found local Friends taking part in several community activities. Young Friends, as they have done for several years, sang carols at Freedmen's Hospital. Florida Avenue and Irving Street Meetings sent dinners and toys to the families in "our alley." Last year many churches undertook to provide some Christmas happiness for the underprivileged people living in the numerous alleys, and Christmas trees and food and clothing were distributed again this year. The Friends made a reputation for themselves however, by keeping in close touch throughout the year with the several alley families whose acquaintance was made last December. Indeed, Sarah F. Stabler, who took part in a recent Federation of Churches broadcast about the program for the "Alleys," told of this rehabilitation work, although she didn't mention that one small Robert invariably rushes out to greet her with, "Oh, here's Santa Claus!"

Friends at the Eye Street Meeting filled a lot of stockings for some crippled children. The Meeting School at Florida Avenue, as part of their delightful Christmas program, collected numerous toys and much food, which, when added to other generous contributions, provided substantial dinners and toys for eight families.

Robert Gronewald and Jane Rouse were married on December 26th, at the home of the bride, 818 Silver Spring Avenue, Silver Spring, Md. They will make their home in Washington, D. C. Robert Gronewald, a Penn College graduate, is working in the Department of the Interior. Jane, following her graduation from Barnesville, has studied Law, and has just completed her bar examinations.

Another wedding during the holidays was that of E. Margaret Easterling and Charles S. Ikenberry, who were married in the Irving Street Meeting House on Dec. 28th. Following an extended stay in Florida, they will be at home at Daleville, Virginia.

Members of the Friends Peace Committee have been working in behalf of the Ludlow Amendment. We hope that by the time you read this, so many Friends, (and others) all over the United States were so active that January 10 or 11 will have been a day of victory for the peace groups.

Henry C. Stanton has just spent his third Christmas at the Carnegie Observatory in Huancayo, Peru. When he journeyed to Huancayo, over the highest railroad pass in the world, to carry on

scientific study for the Carnegie Institution of Washington, D. C., his appointment read for "from one to three years." That was in the summer of 1935. Recently he has been asked to stay on for another year to complete certain investigations in the ionosphere.

From a recent copy of the *United States News*—that excellent report of government activities published weekly by David Lawrence—we clipped this item: "Members of Congress this year will have collected salaries of $275 per week, about $42 a day. But in addition to their $10,000 annual salaries, for clerk hire Senators get $10,320 a year, and Representatives $5,000, besides $125 each for stationery, and a travel allowance of twenty cents a mile each way between their homes and Washington—and also an average of $1415 worth of free postage per member, through their exercise of the franking privilege."

MEETINGS AT WASHINGTON AND PHILADELPHIA

Important meetings at the National Capital and at Philadelphia are scheduled for the closing days of January. At Washington, the annual meeting of the Fellowship Council of the American Friends Service Committee will be held on January 22 and 23 at the Florida Avenue Meetinghouse, beginning at 3:30 Saturday afternoon with a discussion of inter-visitation and new and united meetings. Following dinner at 6, an address will be given by Rufus M. Jones at 7:30 on the subject, "Friends and their Frontier Problems."

A Fellowship Council session will be held Sunday morning from 9:30 to 10:30 on the subject of, "Quaker Literature," with Janet Payne Whitney leading the discussion. Following meetings for worship and dinner, there will be two sessions in the afternoon. At the first Rufus Jones will speak on the "Wider Quaker Fellowship" and at the second an address will be given by President David M. Edwards of Friends University on "The Essentials of Quaker Fellowship."

In connection with these sessions there will also be meetings of the American Section of the World Consultative Committee and provided for the appointment of the American Section. At an open session, to be held at 2 on Saturday afternoon, various topics will be discussed having to do with the kind of work which the World Committee should undertake and the part which American members should have in promoting it.

Beginning on Tuesday, January 25, a series of meetings having to do with American Friends Service Committee's activities will take place in Philadelphia. On Tuesday afternoon a conference of the secretaries of the Institutes on International Relations will be held, with other meetings scheduled as follows: Wednesday afternoon at 3, the Peace Section; Thursday noon, the Rehabilitation Committee, afternoon, the Foreign Service Section, afternoon and evening including supper, Social and Industrial Section; on Friday, luncheon meeting of Committee on Spain, with the general meeting of the Service Committee at 3 in the afternoon.

The climax to these sessions will be given on Friday evening when a "send-off" meeting will be held to say farewell and bon voyage to Rufus and Elizabeth Jones who are sailing for South Africa on February 1.

THREE MEETINGS UNITE FOR WEEK OF PRAYER

The three churches of West Branch Quarterly Meeting (Indiana Yearly Meeting), are so easily accessible to each other that joint meetings are available at almost any time that conditions may justify. With this fact in mind, the entire Quarterly Meeting observed the Week of Prayer by holding week night unified services. Two meetings were held first at Center, then at West Milton and finally at Ludlow Falls, Ohio. The local pastors, Luella Elliott, Fred E. Smith and M. Marie Cassell, respectively, alternated in the preaching and local choirs planned both the congregational and special musical numbers.

Throughout the week, the attendance and interest were splendid, and although the meetings were designed to come to a close on Friday evening, all were united in a desire to have the group come together again on the following Sunday evening. Approximately one hundred people were present at this meeting and many testified to the value of the cooperative gatherings, and are looking forward to other similar series of gospel services in the future.

THIS IS THE SPIRIT AT OLD ARCHDALE

Archdale Meeting, located just out of High Point, North Carolina, has been making favorable progress since the coming last August of Clifton C. Pearson and family, to assume pastoral leadership. Prior to their arrival the parsonage was decorated, inside and out, and furnished completely with new furniture. Since their coming, both Senior and Junior Christian Endeavor Societies have been organized; a religious survey of the community has been taken; all non-resident members have been written to, and much family visiting has been done. An interesting Monthly Meeting supper was held shortly before Christmas, when one hundred members were gathered around the tables. After the supper a business meeting was held at which time reports from all church departments were read, a review was made of the recent community census, and thirty-three new members were received into the meeting. Deep appreciation of the presence and work of the Pearsons was expressed. Archdale Meeting, serving a rapidly growing suburb of High Point, offers a most promising field for growth and development. Its future will be greater than its past.

INCREASED INTEREST AT DES MOINES, IOWA

Des Moines, Iowa, First Friends are enjoying an increased attendance and a deepened spiritual interest at all of their services. Five young people were received into membership at our last monthly meeting and plans are made for a ten-day meeting beginning on January 19, with Willard O. Trueblood and the pastor in charge.

The Christmas program given by the Bible School was a candle lighting service, entitled "At His Throne." It was a "White Gift" service and the gift of food and clothing amounting to $18 was used here at home and the cash gift of $36.02 was sent to the American Friends Service Committe to be used in the Spanish child feeding. Some of the young people assisted in the Sabbath morning worship service on December 26, helping in song and in developing the subject, "The Guiding Star."

The Meeting, according to the custom of the past few years, presented the pastor with his auto license plate for the new year. The W. M. S. sent a box of Christmas gifts to our missionaries in Jamaica and the Junior Department sent theirs to the Big Jim Indian Mission in Oklahoma.

Our New Year Birthday Party this year was bigger and better with the birthday offering totaling $42.80. This always goes to help swell our United Budget Fund. Percy and Gaynelle Thomas furnished the roast turkey for the dinner.

On Sabbath evening, January 9, Percy M. Thomas participated in a debate on the Ludlow Bill providing for a national referendum before war could be declared, except in case of invasion. The debate was sponsored by the Des Moines Peace Council and was held over WHO, the Des Moines station on the National Broadcasting hook-up. Percy Thomas spoke for the bill and Frank Miles, Editor of the Iowa Legionnaire, against it.

Des Moines Friends wish to give tribute to one of their number, Everette O. Bunker, who passed from us on November 28. It was some twenty-five years ago that he came with his family to Des

Moines where he was employed in the Railway mail service until ill health forced him to retire. Several years ago he was stricken with arthritis and for nine years has been a great sufferer and confined to his bed for almost that entire period. As if this affliction were not enough, he was also stricken with blindness. Through all these afflictions he was uncomplaining and cheerful. He never lost interest in the work of the church nor in current world events and all who made their way to his sick room went away blessed and inspired by his faith and courage.

VISITORS AT DANVILLE QUARTERLY MEETING

Danville Quarterly Meeting, Western Yearly Meeting, held at Amo, Indiana, on January 8, was an occasion of special interest and profit. Three visiting speakers were present. William J. Sayers, Clerk of Indiana Yearly Meeting, spoke at the meeting of Ministry and Oversight and presented the interests of the Friends Publication Board at the business session. At the hour of worship, Furnas Trueblood of Plainfield, in a very pleasing and graphic way, described Cuba and Friends Missions there as he found them on his trip through the Island last Summer. Mary Ida Winder of Washington, D. C., representing the National Council for the Prevention of War, spoke convincingly on peace. As a result of her address many messages were sent to Louis Ludlow favoring his bill for a war referendum. The Quarterly Meeting sent him a telegram of approval.

At that meeting Leslie Bond, because of his removal to another Quarterly Meeting, resigned his position as Clerk, an office he had filled for over seven years. Ethel Bond also resigned as Quarterly Meeting Superintendent of Stewardship. Eva Harlan, Coatesville, R.F.D., was named as Clerk and Luella Hobson of Amo as Superintendent of Stewardship.

FROM VERMILION QUARTER

The January sessions of Vermilion Quarterly Meeting, held January 7 and 8 at Vermilion Grove, Illinois, were well attended, delegates being present from seven out of the eight monthly meetings. On Friday, Frank V. Stafford, pastor at Vermilion Grove, brought the message to the Meeting on Ministry and Oversight.

Yearly Meeting Superintendent, Fredric E. Carter, was in attendance on Saturday, preaching in the forenoon session and giving much helpful service in the afternoon business session. At his suggestion the meeting authorized the Clerk to wire our congressman urging his support to the Ludlow Amendment. Superintendent Carter spoke in Georgetown Friends Church, Sunday a. m., supplying for Mary Hiatt, pastor, who was at Vermilion Grove beginning a two weeks' evangelistic campaign in cooperation with the local pastor, Frank V. Stafford.

Fredric Carter gave the principal address on Sunday afternoon at the Bible School Conference held at Humrick, preached again at Vermilion Sunday night and was at Ridgefarm, Monday night. His visit was greatly appreciated. He was accompanied by his wife.

At the annual New Year Eve Banquet of the Men's Bible Class of Vermilion Grove Sunday School, Thomas H. Rees, charter member and many years teacher, was guest of honor in celebration of his approaching eightieth birthday, January 4, 1938. Following the supper a fine program was given. Greetings were read from former members and regrets expressed from those who could not attend. E. M. Woodard, Bloomingdale, Indiana, former pastor here and ex-member of the class was guest speaker. Two short playlets and vocal numbers by a men's trio were other features.

Paris J. Hester and wife of Ridgefarm Friends Meeting celebrated their fiftieth wedding anniversary Wednesday evening, January 5 at their farm home east of Ridgefarm. Guests included their immediate family, near relatives and close friends. The Hester family comes from a long line of adherents to the Quaker faith, grandparents of Mr. and Mrs. Hester having been pioneers in establishing the Friends Meeting here.

Representatives from several of our congregations heard Charles Vincent, missionary from Jamaica, at Ridgefarm on the evening of December 22. His message and pictures were very worth-while and we feel that interest in our mission fields was deepened by his visit.

Friends at Humrick are greatly pleased over recent improvements in the way of interior and exterior decorating, a new roof, installation of electric lights and other improvements made to their meetinghouse at an estimated cost of about $700. Much of the work was donated.

CHANGE OF ADDRESS

Harley M. Moore, Superintendent of California Yearly Meeting, announces to correspondents that his new street address in Whittier, California, is 545 East Walnut Street.

CONTENTED

Though the glory that was Greece
And the grandeur that was Rome
Are not mine, I have the peace
That enfolds a little home
Where contentment overflows
And the soul expansive grows.

ALBERT W. MACY.

IN THE MULBERRY TREES AT CENTERVILLE

For many months there has been "the sound of a going in the tops of the mulberry trees" in Centerville, Indiana, meeting.

One of the greatest assets which the meeting acknowledges is the high type of youth attracted to its services. Among this number are college students, college graduates, and teachers. Many of the young people have been definitely converted, have joined the church, and now are actively engaged in Christian service. With the guiding hand of their pastor, Maude Carter Smock, they will add much strength to the meeting.

A practical and much appreciated achievement of some of these folks is the wonderful transformation they have made in an uninviting room of the meetinghouse, which became a beautiful room of restfulness and which serves admirably as a church parlor.

In order to raise more money, this group of young people held a birthday social in the basement of the church. The tables were beautifully decorated to represent the months of the year. With the help of their pastor, and some of their mothers, an excellent dinner was served to a large group of people.

One Sunday morning not long ago, we were privileged to have as guests, George and Emma Hartley of Fountain City, and the latter's sons, both ministers, Arthur Wollam and Roy Wollam and wife Decil, all of California. George Hartley gave a very timely message. Roy Wollam gave some interesting reminiscences of his experiences when he was pastor of the Centerville Meeting.

H. Randolph Pyle, Dean of Earlham College, was also a guest at one of our Sunday morning services this Autumn. Another visitor, on November 14, was Charles Vincent, a native pastor of Jamaica. He gave the message at the morning service, and in the evening showed a series of very interesting pictures of his native land.

On November 28, William J. and Flora Sayers, and Cora Thomas and children, Naomi and Richard, all of Richmond, attended the morning meeting. William Sayers brought an evangelistic message, at the close of which he gave an invitation call. As that beautiful old hymn, "Softly and Tenderly," was sung, two college boys and two high school girls came and knelt at the altar, accepting Christ as their Lord and Savior. Great appreciation was felt for the contribution William and Flora Sayers made to this service.

A man who has invested all his interest in his stomach can hardly expect to enjoy himself among people who have cultivated minds and refined spirits.

INDISPENSABLE IS THE GOOD WORD

"THE AMERICAN FRIEND is the Friends' paper which covers world-wide Quakerdom, with special attention to work and thought in the Five Years Meeting, of which it is the official organ. Personal news, the work of departments, congregations and pastors, marriages, births and deaths are printed, and the cost to subscribers is less than that of mailing one letter per week through the year. To keep in touch with our larger movements, THE AMERICAN FRIEND is an indispensable periodical in Friends' homes."—Taken from the weekly bulletin of the Mooresville, Indiana, Meeting, Albert L. Copeland, pastor. Many thanks Albert!

EDWIN LOFT

Edwin Loft was born at Beverly, England, September 18, 1854, and died at New Sharon, Iowa, December 25, 1937, at the age of eighty-three years. He grew to young manhood at the place of his birth, where on October 5, 1874, he was united in marriage with Mary Elizabeth Taylor. To this union were born two children, Anna, who remains in the home with her mother, and Eunice who died in early childhood.

In 1882 he came with his family to America and settled in Bowmanville, Canada, where he lived about two years. He then moved to Marshalltown, Iowa, where he lived until 1890, at which time he came to New Sharon, Iowa, where he made his home until the time of his death.

Edwin Loft was converted at Bowmanville, Canada, where he joined the Congregational Church, retaining his membership in that denomination until his removal to New Sharon, where he transferred it to Friends. He was recorded a minister at New Sharon on August 15, 1890, and from his home here, went out at various times to serve the church faithfully and efficiently in pastoral and evangelistic work.

His was a Spirit-filled life which found joy in the service of the Master, to whom, throughout the years, he has brought many sheaves for the harvest time. In the words of St. Paul we hear him say, "For me to live is Christ, to die is gain."

The funeral service was held at the New Sharon Friends Church, December 27, with Morris Lemmon in charge, assisted by Lawrence and Sara Belle Sams.

BIRTHS

COPPOCK—To Robert and Mildred Coppock at Ludlow Falls, Ohio, November 11, 1937, a son.

ELLIOTT—At Muncie, Indiana, December 24, 1937, to William and Alice Test Elliott, a daughter, Mary Ruth.

FITZHANS—At Ludlow Falls, Ohio, October 24, 1937, to Leonidas and Genevieve Fitzhans, a daughter, Roberta Sue.

HILL—To Herschel M. and Jannette M. Hill of Westfield, Indiana, November 29, 1937, a daughter, Elsie Catherine.

MCCALL—At Argonia, Kansas, December 25, 1937, to Ray and Augusta Rea McCall, a daughter, Donna Ray.

ENGAGEMENTS

PETERS-HARTSUCK—On Christmas day, 1937, at the home of Isabel's sister, Mary, at Indianapolis, Indiana, Isabel Hartsuck of George School, Pennsylvania, and J. Theodore Peters of Philadelphia, announced their engagement. Both are graduates of Earlham College.

MARRIAGES

GETTMANN-PEMBERTON—At the South Salem Friends Church, Salem, Oregon, November 25, 1937, Rachel, daughter of Dr. J. Ray and Lenora Pemberton, to Chauncey C. Gettmann. Charles C. Haworth, minister. Both attended Pacific College. Chauncey and Rachel Gettmann are at home at Dallas, Oregon.

SCHROCK-BROCK—At the home of the bride's parents, at Amboy, Indiana, December 25, 1937, Frederick Schrock to Wilma Brock. L. Herbert Reynolds, minister.

STEERE-TURNER—At old Radnor Meetinghouse, Ithan, Pennsylvania, November 27, 1937, Jonathan M. Steere of Haverford, Pennsylvania, and Louise Gifford Turner of State College, Pennsylvania.

WRAY-ELLIOTT—At Richmond, Indiana, December 18, 1937, Alice Elliott, daughter of Edward and Clementine Elliott, to John Wesley Wray. William J. Sayers, minister.

DEATHS

BUNKER—At his home in Des Moines, Iowa, November 28, 1937, Everette O. Bunker, son of Oscar and Julia Sinclair Bunker. He was born at Ironton, Wisconsin, on March 17, 1877. Early in life he became a member of the Society of Friends and throughout the remaining years of his life was a loyal member. On April 25, 1905, he was married to Grace Rash, who with two daughters, a sister and a brother survive. (See news story from Des Moines.)

CONOVER—At the home of his daughter, Mrs. R. S. Williams, at Oskaloosa, Iowa, December 4, 1937, Thomas J. Conover, aged 81 years. The eldest child of Levi and Mary Mathews, he was born at Lynnville, Iowa, receiving his education in the rural school near his home and in the Friends Academy at Lynnville. He was married June 8, 1881, to Louise Johnson, to which union four children were born. His wife died in 1903 and four years later the family moved to Oskaloosa, that the children might have the advantage of Penn College, to which institution he gave loyal support. Until ill health prevented, he was an active worker in the College Avenue Meeting. He is survived by three children and by one brother and three sisters. Funeral services were conducted by the pastor, Herbert Huffman, Jr., and by President Edwin McGrew. Interment was made in his old home community.

COOK—At her home near Whitewater, Indiana, on December 25, Mary Pyle Cook. She was born November 15, 1862, near Clarksville, Ohio, the daughter of David and Esther Steddom Pyle. In 1867 the family moved to Richmond, Indiana, and in 1887 she married Sylvester Cook. She was a birthright member of the Society of Friends and took an active part in church work, though living apart from a Friends meeting. She is survived by two step-children, and a niece, Olive S. Pyle.

FURNAS—At her home near Indianapolis, Indiana, January 7, 1938, Deborah W. Furnas. Born December 5, 1855, near Milton, Indiana, the daughter of Charles and Marcia White Moore, she received her first schooling in the local Monthly Meeting school, and later taught in her home community in what was one of the first public schools in Indiana. While attending Earlham College, she met William Furnas to whom she was married in 1880. From 1902 to 1907 and from 1909 to 1911 William and Deborah Furnas served as Superintendent and Matron of Earlham College, in which capacity they exercised a most beneficial and far reaching influence upon the students. Deborah Furnas later served for some time as a member of the Board of Trustees of the College, representing Western Yearly Meeting. She was a woman whose strong Christian character was marked by an ineffable charm of personality. William Furnas died some years ago. In addition to her sister, Frances Barrett of Haverford, Pennsylvania, Deborah Furnas is survived by three children, all graduates of Earlham College: Marcia Moore Furnas of the Indianapolis City Library, Paul J. Furnas, a manufacturer of Philadelphia, and Philip W. Furnas, head of the Department of English, Guilford College, North Carolina. The funeral was held on January 10 at the Fairfield Friends Meetinghouse not far from the Furnas home.

HADLEY—At Earlham, Iowa, November 16, 1937, Almeda Hobson Hadley. She was born April 17, 1854, near Mooresville, Indiana, the daughter of E. Kinnison and Amy Curl Hobson. She was a birthright Friend and was loyal to the church, which was very dear to her. As long as health permitted, she participated in its work and for many years was an ardent member of the W. C. T. U. On July 22, 1884, she was married to Charles R. Hadley, who with three daughters survives. Funeral services were held at the Earlham Friends church, in charge of the pastor, Waldo H. Reece.

HALE—At Westfield, Indiana, December 15, 1937, Milton Hale, aged 85 years. He was a birthright member of the Society of Friends and for many years was an Elder in Westfield Friends Meeting. He was a loyal and helpful member and will be greatly missed in the church and community. He is survived by his daughter, Stella Clark and one grandson.

KING—At his home in Iowa City, Iowa, November 24, 1937, Irving King. He was born July 17, 1874, near Richmond, Indiana, the son of Edward and Mary E. King. He was a graduate of Earlham College and received his Ph. D. degree from Chicago University. For a number of years he was engaged in educational work, teaching at Friends academies, at Pratt Institute, the University of Michi-

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

gan and at Iowa University. In later years he was engaged in business in Iowa City. He is survived by his wife, Alta F. King, three sons, a granddaughter and two sisters.

LEECH—Harvey L. Leech, son of Daniel and Elizabeth Leech, January 2, at his home in Muncie, Indiana, aged 65 years. He has been a faithful member of the Friends Memorial Church for thirty years and very active in the William Penn Sunday School class of which he was a member. Surviving are his mother, aged ninety-five years, his wife and two sons.

TAYLOR—At the home of her son, John W. Taylor at Edwardsville, Kansas, December 4, 1937, Lydia Swan Taylor, aged 91 years. Born at New Sharon, Maine, the daughter of Frederick and Patience Swan, she was the last surviving member of a family well known in the annals of Friends. Notable were her sisters, Mary B., Elizabeth W., and Martha C., of Boston, Massachusetts, familiarly known as the Swan sisters. Other members were Mrs. Alfred Smiley of Minnewaska, New York, Mrs. T. I. Sutton of Newberg, Oregon, Frederick Swan of New Sharon, Maine, and Benjamin Swan of Tecumseh, Michigan. Lydia Swan received her education at Oak Grove Seminary and Moses Brown School and was married in 1879 near Tecumseh, Michigan, to Edwin Taylor. Sometime later they moved to Edwardsville, Kansas, where they took an active part in the life of their adopted State. Mentally active to the end, Lydia Taylor was keenly alert to the spiritual progress of the world and maintained an active interest in current events.

THOMAS—At the home of his daughter, Elverta Stewart, at Ludlow Falls, Ohio, December 21, 1937, Branson Thomas. He was a birthright member of Union Monthly Meeting, later known as Ludlow Falls Meeting, of which he was an ardent member. Whenever physically able to do so, he was faithful in attendance. In 1922 his wife, Anna J. Coate Thomas, preceded him in death. He is survived by two sons and one daughter. Funeral services were held at the local meetinghouse and were in charge of the pastor, H. Marie Cassell and Alvin T. Coate of Indianapolis, a nephew.

WHERE TO STAY IN PARIS

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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